

23- THE *Mansaring*
FEMALE MISCELLANY:

IN TWO PARTS.

PART I.

Containing a Sketch of English Grammar; an Abridgment of the Holy History; a small Collection of Fables. &c.

PART II.

Consisting of a Series of Letters addressed to a young Lady who has made some Progress in Reading.

For the Use of a *Boarding School*.

" The ART of READING is best begun like
" the Art of Speaking, and that is by rote, tho'
" 'tis best improved and perfected by Rules.

WATTS.

" Your Cares to Body are confin'd,
" Few fear Obliquity of Mind,
" Why not adorn the better Part!
" This is a nobler Theme for Art.
" For what is Form, or what is Face
" But the Soul's Index, or its Case? "

Visions in Verse.

S A L O P:

Printed by STAFFORD PRYSE, and Sold by all
the Booksellers in Town and Country, 1770.

сир. 407. КК. 21.

To Miss M.

MADAM,

THIS little *Miscellany* was drawn up for the use of your School, and it is hoped will be serviceable in promoting Knowledge and Virtue in the Minds of your fair *Eleves*. And if it should do so in other Places of Education, where it may come to be used; *That*, I am sure, will give great Pleasure to you, as well as to

Your sincere Friend

and humble Servant,

----- *June* --- 1770.



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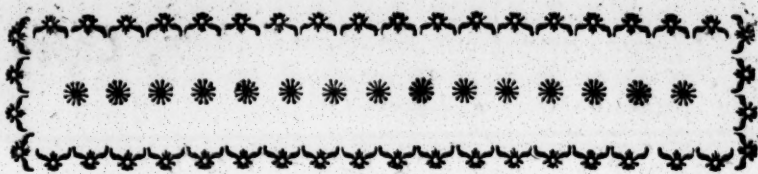
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P R E F A C E.

THE Reader of this little Miscellany is supposed to have read some of the common Spelling-Books, the little Book call'd Reading made easy; Reading made more easy; or some other Introduction to the Art of reading; and therefore in the following Sketch of Grammar, nothing is said of Letters nor of Syllables, of which WORDS are made.

But lest that should be thought a blamable Omission, something shall be said in this Preface for the Use of the younger Scholar.

My little Pupil must know then, that the English Letters are in Number Twenty six.

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There

There are two Sorts of them, Capitals, and small Letters.

The Capital Letters are

A. B. C. D. E. F. G. H. I. K. L.
M. N. O. P. Q. R. S. T. U. W. X.
Y. Z. ----- J. V.

The small Letters are

a. b. c. d. e. f. g. h. i. k. l. m. n. o.
p. q. r. s. t. u. w. x. y. z. ----- j. v.

Six of the Letters are called Vowels, that is, Letters that sound by themselves; these are A. E. I. O. U. Y. or

a. e. i. o. u. y.

The rest are call'd Consonants, that is, other Letters sounding with Vowels, as ab, eb, ib, ob, ub.

ba, be, bi, bo, bu, by.

ca, ce, ci, co, cu, cy,

Take notice that ca, co, cu sound as if c were k, can, come, cut; that is, kan, kome, kut.

The e at the End of the Word come does not sound like a Vowel, it only

lengthens the Sound of the m.

Ce, ci found as if the c were an s; so that Cedar sounds as if it were Sedar; City as if it were Sity; and cease as if it were sease.

Gh at the end of some Words, hath no sound at all; Example though is no more than tho', and indeed tho' is often put instead of though.

Gh at the end of some other Words sounds like f: Laugh is pronounced Laf, cough, cof or kof.

Of gn; gnaw is founded naw; gnash, nash; gnat, nat: as if there were no g, or as if there were an h instead of the g.

I will not trouble my young Readers with more such observations as these, they will be remarked as we go along.

There are eight or nine Chapters upon this Subject in Watt's Art of reading English, which our little Scholar may read at leisure when grown bigger. For, as Mr. Watts says; " The Rules " for the sounding or not sounding of

“ Letters, are so large, and the Ex-
 “ ceptions so many, that we may almost
 “ as well learn this by Practice. ” I
 will therefore set down a few easy Les-
 sons, and then will follow the Sketch of
 Grammar, But rather than That
 shou’d be tiresome, or unpleasant, we
 will allow our young Ladies to read
 but a little at a time of it, they shall,
 if they please, peep into it but now and
 then.

EASY LESSONS.

LESSON I.

WE see that Man dies, but God
 who made Man, lives. God
 made the Sun and the Moon, he made
 the Stars also. God made all the
 things that were made. He has told
 us that those Men who are dead, and
 those who will die, shall all live again,
 and then die no more; that good Men
 will be happy and bad Men miserable
 for ever.

It is easier to be good, than to be bad.

Good Men and good Women, good Boys and good Girls, will love those that love them, and find pleasure in doing so. If they are very good, they will find Pleasure in doing good even to those naughty People who do them harm, because they may be sure that God will love them for doing so; and their good Behaviour may perhaps, make the naughty People ashamed of their bad Behaviour. But if it does not, every Christian is commanded to love his Enemies, that is, to help them in their needs, to pray to God to turn their Hearts, and to forgive them. This is Christian Love or Charity. Lions love their own Whelps, and Bears love their own Cubs: Horses that have eaten, drank, and travelled together, will love one another's Company, and can hardly be kept asunder. But good Christians must love every Body, as they love themselves, that is, with the same Sort of Love, if not in the same degree.

LESSON II.

A Young Lady whose Papa or Mamma can cloath her in the finest manner, and are able to give her very great Riches, should not upon that account be proud, nor look down with contempt upon those Girls whose Parents are not able to furnish them with such fine Cloathes, nor so much Money.

Neither should those who cannot dress so elegantly, envy those who excel them. Riches may make themselves Wings and fly away. Sometimes those that are poor become rich, and then let those take care not to be puffed up with Pride. A Lady who is proud of her Beauty will soon be convinced, how vain, how foolish it is to be so, when she considers how soon it will fade, and with all her honours be laid in the dust. But, what if she be nobly born? Why,

“ Lethighbirth triumph! what can
[be more great?
Nothing--but merit in a low estate.”

Examples of early Piety, in smooth and easy
Verses, from Watts's divine Songs.

I.

What bleff'd examples do we find
Writ in the Word of Truth,
Of Children that began to mind
Religion in their Youth.

II.

Jefus, who reigns above the Sky,
And keeps the World in awe,
Was once a Child as young as I
And kept his Father's Law.

III.

At twelve years old he talk'd with Men
(The Jews all wond'ring stand)
Yet he obey'd his Mother then
And came at her Command.

IV.

Children a sweet Hofanna fung,
And blest their Saviour's Name;
They gave him honour with their tongue,
While Scribes and Priests blaspheme.

V.

Samuel the Child was wean'd & brought
To wait upon the Lord;

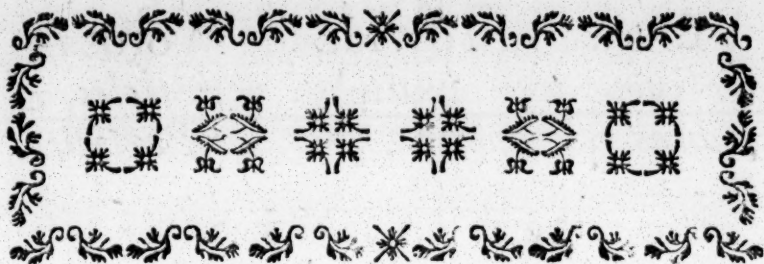
*Young Timothy betimes was taught
To know his holy Word.*

VI

*Then why should I so long delay
What others learn so soon?
I would not pass another Day
Without this Work begun.*

The young Scholar may now either proceed to the Grammar, or pass on to the Abridgment of the Holy History, which is in plain and easy Language. For tho' it was written by a great and learned Man, yet he was one who had " studied the Language of " Children, and condescended as it were " to stammer with them, in Order to " instruct them " As Monsieur Rolin some where says of him; if I remember right.





The Little Female MISCELLANY.

PART I.

A Sketch of English GRAMMAR.

ENGLISH GRAMMAR is the Art of speaking and writing English in a proper manner; that is, according to the prevailing Custom.

There are *nine* Sorts of Words, called *Articles, Nouns, Pronouns, Verbs, Participles, Adverbs, Conjunctions, Prepositions, Interjections.*

But these *nine* may be reduced to *three*; that is, *Nouns, Verbs* and *Particles*. All other Words which are neither *Nouns* nor *Verbs*, may be called *Particles*

A

But

But we will divide the Words into five Sorts, namely, 1, *Articles*, 2 *Nouns*, 3 *Pronouns*, 4 *Verbs*, 5 *Particles*.

1, ARTICLES,

Articles are little Words put before *Nouns*. *A* and *The* are English *Articles*.

2, NOUNS.

Nouns are Names of Things. The Words *Man*, *Woman*, *King*, *Queen*, are *Nouns* or *Names*, *a* and *the* are *Articles* going before them. *A* *Man*, *a* *Woman*, *a* *King*, *a* *Queen*. *The* *Man*, *the* *Woman*, *the* *King*, *the* *Queen*, *the* *House*, *the* *Tree*.

Genders of NOUNS.

Nouns, or the *Names* of Things (particularly of living Creatures) denote either *Males* or *Females*, *Man*

is *Male, Woman, Female*. This is called Difference of Gender or Sex. The *Male Sex*, the *Female Sex*. The *Masculine Gender*, the *Feminine Gender*. *He is Masculine, she, Feminine*.

In English the Articles *a* and *the* serve for both *masculine* and *feminine Nouns*. For Example, we say *a* Man, and we also say *a* Woman; *the* Man, *the* Woman, *the* King, *the* Queen. In other Languages the Article alters. In French, for Instance, you must say *un* Homme *a* Man, but *une* Femme *a* Woman; *un* Roi *a* King, *une* Reine *a* Queen; *Le* Roi *the* King, *la* Reine *the* Queen.

The Nouns already mentioned, *Man, Woman, King, Queen, House, Tree*, and many others, are *Substantives*; that is to say, they subsist or stand of themselves.

There are another Sort of Nouns or Names, as *Good, Bad, Great, Little*; these are called *Adjectives*; that is to

say, *Nouns* that must have other *Nouns* added to them to make perfect Sense; as *good Man*, *bad Father*, *great House*, *little Tree*.

Adjectives, you see, express the good or bad *Qualities* of Persons or Things, and therefore may be called *Qualities*.

Number of NOUNS.

There are two *Numbers*, *Singular* and *Plural*. *Singular* is one, as *one Man*, *one Women*. *Plural* is more than one, as *two Men*, *two Women*.

In the *Plural*, you observe, we do not say two *Man* nor two *Mans*, but two *Men*; changing the *a* into *e*. Not two *Woman* nor two *Womans*, but two *Women*. There are some other *Nouns* whose *Plural* ends in *en*: as one *Ox*, ten *Oxen*. One *Child*, five *Children*. One *Brother*, twelve *Brethren*; or we may say twelve *Brothers*. Most English *Nouns* make their

their *Plural* by adding the Letter *s*, or the Letters *es* to the *Singular*, as King, Kings; Fox, Foxes.

Some *Nouns* that end in *f* and *fe* make their *Plural* by changing that *f* and *fe* into *ves*, as Calf, Calves; Knife, Knives.

There are many other *Nouns* that are irregular. *Mouse* in the *Singular*, makes *Mice* in the *Plural*. *Goose* makes *Geese*, and many other in the same manner.

Some *Nouns* have no *Singular*, as *Snuffers*, *Scissars*, *Tongs*, *Bellows*.

Some have no *Plural*; as *Grass*, *Parsley*.

Comparison of NOUNS.

Adjective-Nouns are compared by increasing or diminishing the Signification, thus

Strong, Stronger, Strongest.

The following are irregular.

Good, better, best.

Bad, worse, worst.

3, PRONOUNS.

A *Pronoun* is a Word put *for a Noun*, that is, in the Place or instead of a *Noun*. Example, What did JOHN say? HE said repent. JOHN is the *Noun*, and HE is put for, or instead of repeating the *Noun* or Name JOHN. HE is the *Pronoun*.

I, Thou, He: We, Ye, They, are called *personal Pronouns*.

Me, Us, Thee, Him, Them, may, if you please, be call'd *Objective Pronouns*.

Mine, Yours, His, Hers, may be called *Possessive Pronouns*.

We leave the rest to be observed hereafter.

4, VERBS.

It is not easy to give an exact Definition or Description of the *Verb*, However we may say it is a Word that serves to shew what we *do*, or
what

what is *done* to, or *suffer'd* by us. It shews the *Being* and the *State* of a Thing, with regard to *Persons*, *Times* and *Circumstances*, (a) as for example, *to carry, to be carried, to be, to sleep; I carry, I have carried, I shall or will carry; I shou'd, wou'd, or cou'd carry.*

The nice distinctions of the different Sorts of *Verbs* we will pass over, and only just observe that the meaning of the grammatical words, *Moods* and *Tenses* is this, *Mood* is the *Mode* or *Manner* of Speaking of a Thing *done, or suffered.*

There are four *Modes* or *Manners* of speaking, call'd 1 *Indicative*, 2 *Imperative*, 3 *Conjunctive*, 4 *Infinitive*.

First, When you only plainly tell or declare a Thing, as when you say *I carry, I did carry*; you speak in the *Indicative Mode* or *Manner*, you plainly indicate or shew what is doing or was done.

Secondly, When you say *Let him*

(a) De la Touche

carry

carry, you speak in the *Imperative* Manner: that is, you command a Thing to be done, or pray that it may be done.

Thirdly. When you join such words as *that*, *altho'*, *if*, to the Word *carry* (for example) in this manner *that* I may carry, *altho'* I did not carry, *if* I do carry; then you speak in the *Conjunctive* Mode or Manner: that is, you join another Word with that principal word which is call'd a *Verb*.

Fourthly. When you only say *To carry*, and do not name any Person that carries, is carrying, or did carry; then you speak in the *Infinitive* Mode or Manner.

Carrying is called a Participle *present*. *Carried* is a Participle *past*. But *Participles* are Parts of *Verbs*, and you remember we agreed to have but *five* Sorts of Words, so *Participles* are a Sort of *Nouns*.

TENSE

TENSE.

Tense is only another Word for *Time*.

There are properly speaking but three *Tenses* or *Times*, that is, 1 *Present*, 2 *Past*, 3 *Future*, or Time to come.

PERSON.

The Pronouns 1 *I*, 2 *Thou*, 3 *He*, are first, second, third Persons Singular. 1 *We*, 2 *Ye*, 3 *They*, are first, second, third Persons Plural.

We shall see how they must be placed before other Words which we have call'd *Verbs*, when we *conjugate* them. To *conjugate* a *Verb* is to distribute or divide it into Parts, as we shall see by this Example of the Word or *Verb* to HAVE, which is call'd an *auxiliary*, that is, an *helping Verb*; It helps to *conjugate* other *Verbs*.

Infinitive

Infinitive Mode.

To have, having, had.

Indicative Mode, Present Time.

Singular. 1 I have, 2 thou hast,
3 he hath, or he has.

Plural. 1 We have, 2 you or ye
have, 3 they have,

Past Time.

Sing. I had, thou hadst, he had.

Plu. We had, you or ye had,
they had.

Future, or Time to come.

Sing. I shall or will have.

Thou shalt or wilt have.

He shall or will have.

Plu. We shall or will have.

You or ye shall or will have.

They shall or will have.

Imperative

Imperative Mode.

Have thou, or do thou have.
Let him have. Let us have. Have
ye, or do ye have. Let them have.

Conjunctive or Subjunctive Mode.

That I have, *Though* I have, *If* I
have. *That* thou mayst, *That* he,
you may have. *If* we, ye, they;
should, would, could have.

TO BE, *is another helping Verb.*

Infinitive Mode.

To be. Being. Been.

Indicative Mode, Present Time.

I am, thou art, he is.

We, you or ye, they are.

Past Time.

I was, thou wast, he was.

We, you, or ye, they were.

Future

Future Time.

I shall or will be, thou shalt or wilt be, he shall or will be. We, you or ye, they shall or will be.

Imperative Mode.

Be thou, or, do thou be. Let him be, Let us be. Be ye, or, do ye be. Let them be.

Subjunctive Mode, Present Time.

That, tho', if; I, thou, he, we, ye, they be.

Past Time.

That, tho', if I were, thou wert, he, we, ye, they were.

Regular V E R B S.

Infinitive Mode.

To carry, carrying, carried.

Indicative

Indicative Mode, Present Time.

I carry, thou carriest or dost carry, he carrieth, does carry, or doth carry; we, ye, they carry.

Past Time.

I carried or did carry, thou carriedst or didst carry, he carried or did carry; We, ye, they carried or did carry.

Future Time.

I shall or will, thou shalt or wilt he, we, ye, they shall or will carry.

Imperative Mode.

Carry thou or do thou carry. Let him carry. Let us carry. Carry ye, or do ye carry. Let them carry.

Subjunctive Mode.

That, tho, if, I may, might, shou'd, wou'd, cou'd carry; That I might carry; tho', if thou mightest carry.
That

That, tho, if he, we, ye, they,
might carry; have carried.

Irregular Verbs are many. Some
are as below.

Present Time.

I abide,
I am,
arise,
awake,
begin,
bend,
beseech,
bid,
bind,
bite,
bleed,
blow,
break,
can,
dare,
eat,
fall,
get,
hang,

Past Time.

I abode
I was.
arose.
awaked awake.
began.
bent.
besought.
bad.
bound.
bit.
bled.
blew.
broken, broke.
could.
durst.
ate.
fell.
gat, got.
hung,
I hide,

Present Time.

I hide,
 knit,
 lead,
 make,
 ride,
 see,
 seek,
 teach,
 think,
 weave,
 write,

Past Time.

I hid
 knit.
 led.
 made.
 rode.
 saw.
 fought.
 taught.
 thought,
 wove,
 wrote, writ.

These are a few of the many.

Particles are all other Words used to order and connect Discourse.

Of these we will say no more in this Sketch of Grammar.

A Constant reading of good Authors, in the Presence of skilful Men, is all in all.

‘ **C**USTOM, which fixes the rule
 ‘ of a Language, governs a-
 ‘ lone, independent of Reason,
 ‘ which properly speaking has no-
 ‘ thing

‘ thing to do with the peculiar Idi-
‘ oms and Modes of
‘ Expression in a Lan- † For Instance,
‘ guage; tho’ it is ne- *How old are you?*
‘ cessary for the Study *What Age have*
‘ of it, and for the In- *you? How many*
‘ venting of a Method *Years have you?*
‘ of teaching it. † *Can Reason de-*
termine which
is best?

‘ Surely there needs no Proof,
‘ that a Language is nothing else
‘ than the Manner wherein a cer-
‘ tain Number of Mankind have in-
‘ sensibly agreed to exprefs their
‘ Thoughts to each other. To at-
‘ tempt the introducing of other
‘ Methods of Speaking wherein
‘ they are not agreed, or the alter-
‘ ing of their own under the Pre-
‘ tence of perfecting them by gram-
‘ matical Rules, would be to con-
‘ found, if not to destroy their Lan-
‘ guage, instead of understanding
‘ and teaching it.

‘ A just and exact Method of
 ‘ Grammar can therefore be only
 ‘ that which, supposing a Language
 ‘ introduced by Custom, without
 ‘ attempting any alteration in it,
 ‘ furnishes certain Observations cal-
 ‘ led Rules, to which the methods
 ‘ of speaking used in that Language
 ‘ may be reduced; and it is this
 ‘ Collection of Observations which
 ‘ is called Grammar. This Defini-
 ‘ tion cannot be too much insisted
 ‘ on to obviate a particular Error
 ‘ of several Grammarians. It is
 ‘ common with them to say “ *Cus-*
 ‘ *tom* is in this point contrary to
 ‘ Grammar; here the Language is
 ‘ exempt from the Laws of Gram-
 ‘ mar; it is usual to speak in such
 ‘ and such a manner, but it is a-
 ‘ gainst the Rules of Grammar. ”
 ‘ To me it seems, that the thinking
 ‘ in this manner is inconsistent with
 ‘ an adequate idea of the Nature of

B

‘ this

‘ this subject; and in reallity were
 ‘ it possible for Grammar to contra-
 ‘ dict Custom, so much the worse;
 ‘ and it would be a Defect which
 ‘ ought to be reformed. For, since
 ‘ the business of Grammar is only
 ‘ to furnish Reflexions, or Rules
 ‘ for speaking the Language as o-
 ‘ thers speak it; if any one of these
 ‘ Rules or Reflexions differs from
 ‘ that manner, it is evidently false,
 ‘ and ought to be changed. “ See
Buffier’s French Grammar, part I. sec.
I. Chap. II. In which, and in the
 three following Chapters, a deal
 more is said upon this subject.

Watts in the preface to his *Art of*
reading English, says, “ he hopes
 the Criticks will forgive, if he has
 allowed the unlearned to spell ma-
 ny of the same Words two Ways
 even when their sense is the same:
 as *pretious* may be written with a
t, or a *c*. Perhaps they may tell

me

me, says he, that *both these can never be right*. But in several of these Instances the Criticks themselves are at great variance, tho' the matter is of too trifling Importance to be the subject of learned Quarrels; and *Custom*, which is, and will be, Sovereign over all the Forms of writing and speaking, gives me, continues he, licence to indulge my unlearned Readers in this easy practice. " and then he adds. " I'll never contest the business of spelling with any Man; for after all the most laborious searches into *Antiquity* and the Combats of the *Grammarians*, there are a hundred Words that all the learned will not spell the same way. " See his *Chap. xxiii*.

All the Rules that can possibly be given for spelling *English* words aright, can never make the Scholar perfect in this work, without diligent Observation of every Word

in the Books which he reads ; and by this means alone thousands have attained a good degree of skill in it. See his *Chapter xxi.* wherein however general Directions are given ; and in *Chapter xxii.* particular Rules.



*An Abridgement of the Holy History,
from the Beginning to the Time of
the Emperor CONSTANTINE. (a)*

In plain and familiar Language,

I.

“ GOD was from all Eternity ; and when it was his Pleasure, he created out of nothing all things visible and invisible. He made the World in six Days, and consecrated the seventh to rest. He made

(a) This Abridgment is translated from *Mons. Fleury*, and was printed in the *Christian's Magazine*, Vol. I. 1760. page 210 &c.

made Man in his own Image and Likeness, giving him a reasonable Soul capable of knowing and loving his Creator, designing him to be eternally happy by that Knowledge and Love. The first Man's name was *Adam*; the first Woman created for him, was called *Eve*. From this marriage came all Mankind. GOD placed *Adam* and *Eve* in an earthly Paradise, which was a pleasant Garden; he only forbade them to eat of the Fruit of one Tree, to shew that he was their sovereign. ”

II.

GOD had created pure Sprits, some of which revolted against him; these are the *Demons* condemned to eternal Fire. Those who continue faithful to GOD are the holy Angels. The Devil tempted the Woman, and she persuaded her Husband to eat of the forbidden Fruit. Then GOD condemned

them to death, and all their Children; that is, all Mankind became subject to the same Punishment. **GOD** drove them out of Paradise, and left them under the Power of the Devil, to whom they had made themselves subject. But to comfort them, he declared, that of the Seed of the Woman should be born a Saviour, who should deliver Men from the servitude of the Devil and Sin, and from the Power of Death.

III.

All Men being Children of *Adam* are born in Sin, and inclined to Evil. His two first Sons were *Cain* and *Abel*. *Cain* killed his Brother through jealousy. Afterwards *Adam* had another Son called *Seth*, whose Family preserved the true Religion and Service of **GOD**; but it became corrupt also, by mixing with the cursed Race of *Cain*. Indeed all Mankind became corrupt; and

and GOD resolved to destroy them by an universal Deluge or Flood. There was only one just Man, whose name was *Noah*, descended from *Seth*, whom God preserved with his Family. G O D commanded him to make a great building of Wood, in the Form of a Chest, in which he was to shut himself up with Animals and Birds of all sorts, to repeople the World. This was *Noah's Ark*. Then G O D caused Rain to fall, and Waters to come in such abundance, that all the Earth was drowned. There was none saved but what were in the Ark.

IV,

Noah being come out of the Ark, his three Sons *Shem*, *Ham* and *Japhet* repopled the World. Families and Nations multiplied; and Men were altogether wicked. The greatest part of them forgot their Creator, and worshipped those Cre-

atures which appeared most excellent to them; as the Sun, the Stars, the Sea, Rivers, and the wisest and most powerful of Men. And thus began Idolatry.-----However, the true Religion was preserved in some Families, where the Fathers were most careful to instruct their Children, and relate to them what they had learned from their Fathers; as the Creation of the World, the state of Innocence, the Fall of Man by Sin, the promise of a Saviour, and the future Judgement, in which GOD will render to every one according to his Works.

V.

The better to preserve the true Religion, GOD chose *Abraham*, of the race of *Shem*, and made a Covenant with him, of which he was pleased that Circumcision should be the Sign. He promised to be his GOD, and the GOD of his seed,

to

to bless, in him and his Seed, all the Nations of the Earth; that is, he would from his Race bring the Saviour of the World. GOD further promised, that he would make of him a great People, and give him for an heritage the Land of *Canaan*, which we call the holy Land. *Abraham* believed the Promises of GOD, and served him faithfully. GOD confirmed his Promises to *Isaac*, *Abraham's* Son, and to *Jacob*, *Isaac's* Son; who were also faithful. *Jacob* was also called *Israel*. He had twelve Sons, the twelve *Patriarchs*, among whom were *Levi*, *Judah*, *Joseph* and *Benjamin*; from whom came the twelve *Tribes* or *Families*, who altogether composed a great People, who were called *Israelites*, and also *Hebrews*.

VI.

A Famine obliged *Jacob* to go and settle in *Egypt*, with all his Family.

ly. He was received by *Joseph* his well-beloved Son, whom he had long believed to be dead; but GOD had wonderfully preserved him to be the Saviour of his Family. *Pharaoh* King of *Egypt*, had given him the Government of his Kingdom. *Jacob* before his Death, particularly blessed each of his Children, prophesying things to come, He told *Jacob*, that he should be Lord over all his Brethren, and that the Scepter should not depart from his seed 'till the expected Saviour came.

VII.

The Children of *Israel* multiplied exceedingly in *Egypt*; so that another King, fearing lest they should become too powerful would have exterminated them, and oppressed them with labour like slaves. GOD miraculously saved *Moses*, who was of the Tribe of *Levi*, and made use of him to deliver his people,

ple, to bring them out of *Egypt*, and lead them into the promised Land. *Pharaoh* obstinately refused to let them go; and GOD smote *Egypt* with ten terrible Plagues. The Water was turned into Blood, there came an extraordinary quantity of Grasshoppers, Caterpillars and Insects of all Sorts. At last an Angel destroyed in one Night all the first-born of the *Egyptians*. The same Night the *Israelites* by GOD's appointment, sacrificed a lamb, which they eat in every Family; and thus they first celebrated the Passover, that is, the Feast thenceforward to be kept in memory of their Deliverance.

VIII,

When they came out of *Egypt*, they marched by GOD's Order and under *Moses's* Conduct to the Land of *Canaan*, according to the Promises GOD had made to their Fathers,

thers. GOD wrought great Miracles in their Favour. The Red-Sea divided to make them a Passage through the midst of it; *Manna* fell from Heaven to feed them in the Wilderness; a Rock struck by *Moses's* Rod, furnished them with Water in abundance. When they arrived at *Mount Sinai*, there GOD caused his Majesty to appear by Fire, Lightning and Thunderings; and pronounced his ten Commandments, which he gave to *Moses* written upon two Tables of Stone. He also added the ceremonies and laws under which they were to live in the promised Land, 'till the coming of the Saviour. For the Sign of his Covenant, GOD caused an Ark or precious Chest to be made, and a Tabernacle in which the Ark was to rest. *Aaron*, *Moses's* Brother was ordained Priest, and the Priesthood lodged in his Family; and all the
Tribe

Tribe of *Levi* were consecrated to the Service of GOD.

IX.

Moses led the People to the Entrance of the promised Land, and *Joshua* his Servant put them into possession of it, by great Victories, which he accompanied with great Miracles. The *Israelites* divided the Land of *Canaan* according to their twelve Tribes. But GOD often left them a prey to their Enemies, as a Punishment for their Crimes; 'till he gave them for their King, *David* the Son of *Jesse*, of the Tribe of *Judah*. He was a Man after GOD's own Heart, who apply'd himself to the Observation of the Law, and to teach the People to keep it; GOD also delivered him from all his Enemies, and heaped upon him Riches and Glory. He promised him that his Posterity should reign for ever over the faithful

faithful People; that is, from him should come the *Messiah* or *Christ*; the anointed of *Jehovah*, the true King of Men, The Capital of the Kingdom of *Israel* was *Jerusalem*, where *David* had his Palace upon Mount *Sion*. By divine Inspiration he composed Psalms to sing the Praises of GOD, and the Wonders of the *Messiah's* reign, of which *Solomon's* was the Type or Figure.

X.

Solomon reigned in Peace and perfect Tranquility, with immense Riches. He built the Temple of *Jerusalem*; and that Temple and the holy City where the true Images of the *Church* and *Heaven*. *Solomon* had received from GOD the gift of Wisdom; but he was unfaithful to him, and abandoned himself to the Pleasures of Sense, which drew him into Idolatry. As a punishment for which Crimes, his
Kingdom

Kingdom was divided under his
 Son *Rehoboam*. Ten of the twelve
 Tribes *rebelliously* set up another
 King, *Jeroboam* of the Tribe of *E-*
phraim, who caused them to leave
 the Temple at *Jerusalem*, and to
 neglect the observation of the laws.
 These were Scismaticks, who se-
 perated from the true Church.
 Those who continued faithful to
 GOD, and to the truly illustrious
 House of *David* which he had cho-
 sen, joined themselves to the loyal
 Tribe of *Judah*, and were from
 that time call'd *Jews*. But even
 these often forgot the GOD of their
 Fathers, and despised his Law. Du-
 ring all which time, he sent to them
 Prophets, *Elijah*, *Elisha*, *Isaiah* and
Jeremiah. These were Men filled
 with the *holy Spirit*, who boldly
 reprimanded the vices of the Age,
 and encouraged the Servants of
 GOD. They also fortold things to
 come;

come, particularly the Destruction of *Idols*, and the happy Reign of the *Messiah*.

XI.

GOD shewed forth his Anger upon his ungrateful People. The Kingdom of *Samaria*, (or rather the ten *rebellious* Tribes) was destroyed and never returned. The Kings of *Judah* having also angered GOD by their Wickedness, he called *Nebucadonozor* King of *Babylon*, who took *Jerusalem*, burnt the Temple and led the People into Captivity. But GOD forgot not his Mercies, nor the promises he had made to the *Patriarchs*, and renewed by the Prophets. After seventy Years he brought the *Jews* out of the *Babylonish* captivity, by the Hands of *Cyrus* King of *Persia*. The dispersed people came back into the Land of their Fathers, the ruins of *Jerusalem* were raised up, and the Temple rebuilt

rebuilt by the care of *Esdra*s and *Nehemiah*, under the protection of the Kings of *Persia*. *Alexander* destroyed the *Persian* Empire, and established the *Grecian*, under which the *Jews* suffered great persecutions for the true Religion. GOD delivered them by the valour of *Judas Maccabæus*. But they soon after fell under the power of the *Romans*, to whom the Empire of the World was given.

XII.

Then came the *Messiah*, so long expected for the salvation of mankind. All Nations lived in the Darkness of Idolatry, and Vice universally reigned in the World. GOD was only known to the *Jews*, and true virtue was among them alone. Yet the greatest part of the *Jews* lived only after the Flesh, expected from GOD only temporal recompences, and hoped for no more than to see

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the *Messiah* reign upon Earth. Then it was that he came. The News of it was brought to *Mary*, who was to be his Mother. She gladly received it determining to continue a Virgin. The Son of GOD, the *Word*, who was in the Beginning, and by whom all things were made; that *Word*, who is GOD, like the Father, was made Flesh, that is, he took a Body and a Soul in the Bosom of *Mary*. He was born at *Bethlehem*; was circumcised, and named *Jesus*, that is, Saviour. He was adored by the *Magi* or Wise-men, who came express from the East, and were the First-fruits of the *Gentiles*. He passed his Youth in silence and labour, subject to his Mother and *Joseph* her spouse, who passed for his Father.

XIII.

When *Jesus* was about thirty Years old, there appeared in *Judea* a great Prophet, *John* the Baptist,

who preached Repentance, saying, that the Saviour was come, and was about to appear. *Jesus* came to him, as others did, to be baptized; and *John* declared that *Jesus* was the Lamb of GOD come to take away the Sins of the World; that he was the *Messiah*, the Christ, the expected Saviour. Then *Jesus* began to publish the *Gospel*, that is, the *good News* of the remission of Sins, and eternal Life to those who should believe in him, and live according to his precepts. In order to establish his *Church*, that is, the Assembly of his Disciples, he chose twelve plain and ignorant Men, most of them Fisher-men. He called them Apostles, because he *sent* them to preach the Gospel. He gave them power to work Miracles, as he himself did, to shew that GOD had sent him. For he cured all Sorts of Disorders: He made the

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deaf

deaf to hear, the dumb to speak, and the blind to see: He cast out Devils, and raised the Dead.

XIV.

Jesus also shewed a perfect Example of all Virtues: Humility, Gentleness, and Patience. He endured Poverty and all manner of Inconveniences. He often passed whole Nights in Prayer. He tenderly received penitent Sinners, and shewed his Zeal against the hardened and hypocritical. And that drew upon him the hatred of the *Scribes* or *Jewish* Doctors; and of the *Pharisees*, who seduced the People by a false appearance of piety. They resolved to put him to death. *Judas*, one of his Apostles delivered him into their hands for a little money. *Jesus* was taken, brought before divers Judges, examined as a Criminal, whipt, mocked, crowned with thorns. At last *Pontius Pilate*, the Roman

Roman Governor of *Judea*, condemned him to death to please the *Jews*. He was brought to a place called *Calvary*, near *Jerusalem*, was crucified between two Thieves; and expired on the Cross.

XV.

It was the time of the Passover when *Jesus* suffered; and his Death was the Accomplishment of the ancient Types, and was the true Sacrifice acceptable to GOD, by which his anger towards Men was appeased, and they redeemed from Death. The Body of *Jesus* was put into a Sepulchre, and his holy Soul descended into *Hades*; that is, the place of departed souls, call'd *Hell* (though perhaps improperly) in our *Creeds*. The third Day he re-assumed his Body and rose glorious. His Disciples could not believe it; but he caused them to see and touch him, he eat, and drank and conver-

fed with them during the Space of forty Days, instructing them in all things concerning the Kingdom or Church of GOD. He said to them, *all Power is given unto me in Heaven and in Earth; go ye therefore through all the World, instruct or make Disciples of all Nations; and baptize them in the name of the Father, and of the Son, and of the holy Ghost.* He gave them Power to remit Sins, and promised to be alway with them, even to the World's end. At last he ascended up into Heaven in their presence; where he is set at the right hand of his Father, till he shall come to judge the quick and the dead.

XVI.

Fifty days after the Passover, that is, on the day of *Pentecost*. Jesus Christ sent the Holy Spirit upon his Apostles as he had promised them. They were filled with Power and Light, and began boldly to preach, that Jesus was risen; that he was the

Christ, and expected Saviour, in whom the Prophecies were accomplished: that remission of sins could only be obtained in his Name, and by the merits of his Blood. Many of the *Jews* received the Gospel, but more rejected it, and would not acknowledge a crucified Jesus for the Christ. The Apostles turned to the *Gentiles*, and dispersed themselves through the World; calling all Nations to the knowledge of the true GOD, whom they had so long forgotten; teaching them to live according to his holy commandments. They confirmed their preaching by their Blood. The Emperour *Nero*, the wickedest of all Men, was the first who persecuted the Christians; he put to death at *Rome* the Apostles *Peter* and *Paul*.

XVII.

Soon after began the War of the *Romans* against the *Jews*. An infi-

nite number perished by the sword, *Jerusalem* was destroyed, and the Temple burnt; the *Jews* were driven out of their Land and dispersed about the World, Slaves and Vagabonds, as they are to this Day. Which shews the terrible Vengeance of GOD for their revolt against him and his Christ: and the persecutions they had raised against the Apostles and saints. Yet the church of Christ increased and spread over the whole Earth. The Apostles established *Bishops, Priests* and *Deacons* to govern it. ***** The Apostles taught by Word of Mouth, as Jesus Christ did; they also left in writing the principal parts of their Master's Life and Doctrine: their Books compose the *New Testament*: which, with the *Old*, that is, the Books of *Moses* and the *Prophets*, form the entire Body of the *Holy Scriptures*, dictated by the holy Spirit.

XVIII.

For three hundred Years the Church was persecuted by the Heathens, who employed all means imaginable to destroy it: Injuries, Calumnies, Confiscation of Goods, Banishment, the most cruel Torments, and Death. There was an innumerable multitude of Martyrs, who generously shed their Blood to bear Testimony to the Truth of the Gospel. Their Constancy and the holy Lives of the greatest Part of the Christians, multiplied the Church. The more they were put to Death. the more they appeared. They suffered without murmuring opprobrious Language and Punishments, and sought no other Vengeance than the Conversion of their Persecutors. At last GOD gave Peace to his Church, under the Emperor *Constantine*, who publicly embraced the Christian Religion.

Then

Then was seen the accomplishment of the ancient Prophecies, That the Kings of the Earth should become the Children and Protectors of the Church.

XIX.

But the Church was never without Enemies. From the beginning, there hath been Persons who have left her Bosom and seperated from her, teaching new and particular Doctrines. These are the proud and conceited Hereticks foretold by Jesus Christ and his Apostles. They have attacked all the Mysteries of Faith one after another: the Unity of GOD, the Trinity of divine Persons, the Incarnation of the Word, the Grace of Jesus Christ, the Sacraments, and the Authority of the Church. But their Efforts have only served to strengthen and confirm the Faith, by giving Opportunities to confront them. *****

Jesus

Jefus Chrift has faid that the Power of Hell fhall not *prevail* againft his Church, and that he will be always with her.

XX.

The Church is holy, like her divine Author, and though there will be always a mixture of good and bad, yet there are and will be many Saints in her. GOD raifeth up from Time to Time, bright Examples of Virtue and Holinefs: but he alfo permitteth his Church to be fought againft and proved. In the midft of Temptations and Perils ſhe awaits the general Refurrection; and the Day when Jefus Chrift ſhall come in his Majeſty to judge the Quick and the Dead.

*The End of the Abridgmeut of the
Holy Hiftory.*

Of

O F F A B L E S.

T H E R E are two Sorts of Fables, *moral* and *heroic*.

Moral Fables, like those of *Esop* and *Phædrus*, are agreeable Fictions or Inventions of the Poets to instruct Men, by supposing *Foxes*, *Dogs*, *Cats*, *Horses*, and other Animals, able to speak and converse with each other. This is an ancient and good way of conveying Instruction level to every Capacity, and very proper for young Minds.

Heroic Fables teach those false Notions the Heathens had of the Origin, Genealogy, and Adventures of what they called *Gods*, *Demi-Gods* and *Goddeffes*.

These Fables, as they are historical, may be of use when properly explained. They are certainly an Help to understand the ancient Poets, and to explain the historical and
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fabulous representations on Pictures and in Tapestry.

But by representing the GODS as subject to shameful Passions, the horror of Vice is lessened, and people are flattered in their Crimes; Men and Women notoriously wicked, have been enrolled among the Gods and Goddeesses. However, Fable *may* be made very useful.

Here followeth some *moral* Fables. *

The ANTS and the GRASSHOPPER, (a)

THE Ants a prudent, painful train,
Brought forth and dry'd their heaps of grain;
A Grasshopper half starved was by,
Who bow'd and beg'd their charity.

To

* The *Preceptor* should distinctly and deliberately read the *Lesson* over before the *Scholar*, especially if it be in Verse, and point out where the *accent* and *emphasis* lie. And let the *Scholar* very often repeat the same *Lesson*, at least every now and then.

(a) Fables in verse for the Improvement of the young and the old. London, printed for the Book-sellers of all Nations.

To whom a hoary Ant reply'd,
In harvest bow's your time apply'd?
 " I sing (the insect said) and play,
 " To make the lab'ring peasants gay. "
Ab, cry'd the Ant,—How just the chance,
As then you sung—you now may dance.
In vain you here for food apply,
I'll feed no idle folks, not I.

M O R A L.

He will provide who thinks aright,
 In Summer's day, for Winter's night.

The RATS in Council. (b)

THE Rats one day in council sat,
 On ways and means to 'scape the Cat;
 Who oft by sudden courses flew
 The best and bravest of their crew.
 In this debate an able sage,
 Rose up—(they all rever'd his age)
 And all in solemn silence sat,
 Expecting a most learn'd debate.
 Quoth he,—*If we this rule pursue,*
Peace will attend on me and you,
Let us this fierce Grimalkin deck
With bell and ribbon round her neck.
 Th' applause he gain'd was large and loud,
 This rule was swallowed by the crowd,
 But one sly rogue with silver beard
 Arose and beg'd he might be heard.
 Thy sense, says he my learned friend,

Each

(b) Fables in Verse.

Each honest patriot must commend;
 The scheme is good, if you can tell,
 What Rat will fasten on the bell?
Projects with ease men may devise,
The plague in the performance lies.

The DOG and the SHADOW. (c)

TRAY with his prize crossing a brook,
 Did on the glassy surface look,
 There saw the shadow of his bone,
 And dreamt not that it was his own;
 So big it seem'd, so full, so fair,
 He greedy (as his brethren are)
 Snatch'd at the shade, the bone let go,
 And lost his prize and dinner too.
 He yelp'd, and cry'd, Ah well a-day!
 No dinner now remains for Tray;
 Fool that I was, he sighing said,
 To loose the Substance for the shade.

M O R A L.

Poor Tray, you see, has lost his prize,
 By only trusting to his eyes,
 In such a world—to your defence,
 Call in the aid of ev'ry sense,
 That none may laugh at your Expence.

}

The SHEPHERD turned MERCHANT,
 (d)

A Shepherd feeding of his flock,
 Calm the Sea serene the Sky,

(c) (d) Fables in Verse.

Was

Was tempted to sell off his stock,
And on the waves his fortune try.

A freight of figs he soon procur'd
And with them went to sea,
And having great fatigues endur'd
At length was cast away.

He lost his Cargo sav'd his Life
But weary of the main,

With joy return'd to his dear Wife
And his old trade again.

Soon after feeding of his sheep
Upon the self same shore

He saw just such a flatt'ring deep
As took him in before.

Yes, yes, says he, but who's fool then
You want more figs I see;

But if I e'er trust you again
May no Man e'er trust me.

M O R A L.

In every station, art and trade
Man happiness may find
Unless ambitious views invade
And captivate his mind.

R E F L E C T I O N.

The Shepherd's case is really that
Of every stupid ass,
Who quits a solid good for what
May never come to pass.

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(e)

The CASTLE-BUILDER. (e)

HOW poorly your Projectors fare,
 That build their Castles in the air!
 Still tow'ring on from scheme to scheme,
 They top *Olympus* in a dream;
 But waking find (nineteen i' th' score)
 Themselves far lower than before;
 Of this the Instances are many,
 And this will serve as well as any.
 It happen'd on a Summer's day,
 A country Lass as fresh as May,
 Deck'd in a wholesome russet gown
 Was going to the market Town;
 So blith her looks, so simply clean,
 You'd take her for a May-day queen;
 Save 'stead of Garland, says the Tale,
 Her head bore *Brindy's* loaded pail.
 As on her way she pass'd along,
 She hum'd the Fragments of a song;
 She did not hum for want of thought,
 Quite pleas'd with what to sale she brought,
 And reckon'd by her own account,
 When all was sold, the whole amount.
 Thus she — in time this little ware
 May turn to great account with care;
 My Milk being sold for—so and so,
 I'll buy some Eggs as Markets go,
 And set them—at the Time I fix,
 Those Eggs will bring as many Chicks;
 I'll spare no pains to feed them well,
 They'll bring vast profit when they sell.

D

With

(e) The Twelfth-Day Gift.

With this I'll buy a little Pig,
 And when 'tis grown up fat and big,
 I'll sell it whether Boar or Sow,
 And with the Money buy a Cow,
 This Cow will surely have a Calf,
 And there the profit's half in half;
 Besides there's Butter, Milk and Cheese,
 To keep the Market when I please:
 All which I'll sell and buy a Farm,
 Then shall of Sweethearts have a Swarm.
 Oh! then for Ribbands, Gloves and Rings,
 Ay! more than twenty pretty Things!
 One brings me this, another that,
 And I shall have—the Lord knows what!
 Fir'd with the Thought, the frantic Lass
 Of what was thus to come to pass,
 Her Heart beat strong, she gave a bound,
 And down came Milk-pail on the Ground,
 Eggs, Fowls, Pig, Hog (ah! well-a-day)
 Cow, Calf and Farm—all swam away.
 Be warn'd by this, ye british Fair.
 And build no Castles in the Air.

The three WISHES a Tale, (f)

A Man in midling Circumstances, had a pretty Woman for his Wife, and one Winter's Evening, sitting by the Fire and talking of the happiness of their richer Neighbours; If I might have what

(f) From Magazin des Enfants.

I could wish for, said the Woman, I should be happier than any of these People; and so should I, says the Husband: I could have liked to have lived in the Times of the Fairies and to have met with one who would have been kind enough to have granted me what I would have asked. Presently a fine Lady entered the Room, and said I am a Fairy, and promise to grant the first three Things you shall wish for; but after those three I shall grant you nothing more. The Fairy disappeared, and the Man and his Wife were much perplexed. For my part, said the Woman, if I might do as I pleased, I know what I would wish for, I do not wish yet, but methinks, there's nothing so valuable as to be beautiful, rich, and a Person of Quality. But with all these things, said the Husband, a Person might be sick, uneasy, or

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might

might die young: It would be better to wish for health, joy and long Life. And what would long Life signify if one were poor? replied the Wife; it would only serve to make us longer unhappy. Indeed the Fairy should have promised us a dozen Gifts, for I want at least a dozen Things. True, says the Husband, but let us take Time; let us consider till to-morrow Morning what three Things are most necessary, and then we will ask for 'em. I'll think of 'em all Night, says the Woman, but in the mean time let us warm ourselves, for it's very cold. She then took the Tonges and stirred up the fire; and seeing the Coals very clear, she unthinkingly said, "*Here's a good Fire, I wish we had a Yard of black Pudding for our Supper, we might cook it nicely.*" She had scarce done speaking, when a Yard of black Pudding fell down
the

the chimney. Plague take the glutton with her pudding, said the Husband, is not this a fine wish? we have but two more to come; I am so vexed that I could wish the pudding at thy Nose-end. The Man immediately perceived that he was a greater Fool than his Wife; for by this second wish the pudding jumped to the End of the poor Woman's nose, and there it stuck. How unhappy am I, cry'd she, thou didst very wrong to wish the Pudding at my Nose-end. Indeed my dear Wife I did not think of it, said the Husband; but what shall we do? I'll wish for great Riches, and make thee a golden case to hide the Pudding. Stay, replied the Woman, I *cannot* live with this Pudding hanging at my Nose. Well says she, we have one Wish to come yet, leave it to me, or else I will throw myself thorough the Window. This saying,

ing, she run to open the Window, when her Husband who was fond of her, cry'd out, stay my dear wife, thou shalt wish for what thou wilt. Well says the Woman, I wish that this Pudding may drop from my Nose-end. The Pudding fell immediately, and the Woman who did not want Sense, said to her Husband; the Fairy made a Joke of us, and she was right. Perhaps we should have been more unhappy had we been rich, than we are at present. For the Time to come, my good Friend, let us wish for nothing at all, but take Things as it pleases God to send them.

Mean while let us sup on our pudding, since that's all that remains of our Wishes.

The Husband thought his Wife in the right on't; they supped gaily, and troubled themselves no more about what they had designed to have wished for. This

THIS first Part of our *Little Miscellany* shall conclude with a *Petition*, which, tho' presented fifty-nine Years ago, the Petitioners (who even *then* set forth that they had been oppressed so many Years that they could appear in no other way, but in *forma pauperis*) have not yet had their *Grievances* redressed; altho' the Person petitioned, lay'd before the Parties concerned *that which to Right and Justice doth appertain*. And that was all he could do; for he did not pretend to be invested with *absolute Power*. It ran thus.---

To Mr. SPECTATOR. (g)

The humble Petition of WHO and WHICH:

Sheweth,

“ THAT your Petitioners being
 “ in a forlorn and destitute
 “ Condition, know not to whom

(g) Spectator vol. I, No. 78. First printed in the Year 1711.

“ we should apply ourselves for
 “ Relief, because there is hardly
 “ any Man alive who hath not in-
 “ jured us. Nay, we speak it with
 “ sorrow, even you yourself, whom
 “ we should suspect of such a prac-
 “ tice the last of all Mankind, can
 “ hardly acquit yourself of having
 “ given us some cause of Com-
 “ plaint. We are descended of an-
 “ cient Families, and kept up our
 “ Dignity and Honour many years,
 “ till the jacksprat T H A T sup-
 “ planted us. How often have we
 “ found ourselves slighted by the
 “ Clergy in their Pulpits, and the
 “ Lawyers at the Bar? Nay, how
 “ often have we heard in one of
 “ the most polite and august As-
 “ semblies in the Universe to our
 “ great Mortification, these words,
 “ *That THAT that noble Lord urged;*
 “ which if one of us had had justice
 “ done, would have sounded no-
 “ bler

“bler thus, *That WHICH that noble*
 “*Lord urged.* Senates themselves,
 “the Guardians of *British Liberty*,
 “have degraded us and preferred
 “*THAT* to us; and yet no Decree
 “was ever given against us. In the
 “very Acts of Parliament in which
 “the utmost Right should be done
 “to every *Body*, *WORD* and *Thing*,
 “we find ourselves often either not
 “used, or used one instead of ano-
 “ther. In the first and best Prayer
 “Children are taught, they learn
 “to misuse us: *Our Father WHICH*
 “*art in Heaven*; should be *Our Fa-*
 “*ther WHO art in Heaven*; and even
 “a CONVOCATION after long
 “Debates, refused to consent to an
 “Alteration of it. In our *general*
 “*Confession*, we say *spare thou them*
 “*O God, WHICH confesses their Faults*,
 “which ought to be *WHO confess*
 “*their Faults*. What hopes then
 “have we of having Justice done
 “us,

“ us, when the Makers of our very
 “ Prayers and Laws, and the most
 “ learned in all Faculties, seem to
 “ be in Confederacy against us, and
 “ our Enemies themselves must be
 “ our Judges. The Spanish Pro-
 “ verb says *El Sabio muda consejo, el*
 “ *necio no; A wise Man changes his*
 “ *Mind, a Fool never will.* So that
 “ we think You, Sir, a very proper
 “ Person to address to, since we
 “ know you to be capable of being
 “ convinced, and changing your
 “ Judgment. You are well able
 “ to settle this Affair, and to you
 “ we submit our cause. We desire
 “ you to assign the Butts and
 “ Bounds of each of us; and that
 “ for the future we may both enjoy
 “ our own. We would desire to
 “ be heard by our Council, but that
 “ we fear in their very pleadings
 “ they would betray our Cause:
 “ Besides, we have been oppressed
 “ so

“ so many Years, that we can ap-
 “ pear no other way but in *forma*
 “ *pauperis*. All which considered,
 “ we hope you will be pleased to
 “ do that which to Right and Jus-
 “ tice shall appertain.

And your Petitioners &c.

The *Custom* of using *WHICH* for
WHO complain'd of in this *Petition*,
 is not like that *Custom* pleaded for
 by *Pere Buffier*; for that is what he
 calls *constant Custom*; namely *Cus-*
tom wherein the Majority of polite
 and sensible Persons about Court,
 and Authors of Reputation evi-
 dently agree.

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T H E
FEMALE MISCELLANY:
P A R T II.

In a Series of LETTERS to a young
LADY.

For the Use of a *Boarding School*.

“ The ART of READING is best begun like
“ the Art of Speaking, and that is by rote, tho’
“ ’tis best improved and perfected by Rules.

Watts.

“ Your Cares to Body are confin’d,
“ Few fear Obliquity of Mind,
“ Why not adorn the better Part!
“ This is a nobler Theme for Art.
“ For what is Form, or what is Face
“ But the Soul’s Index, or its Case?”

Visions in Verse.

S H R E W S B U R Y :

Printed by J. EDDOWES; and sold by all the
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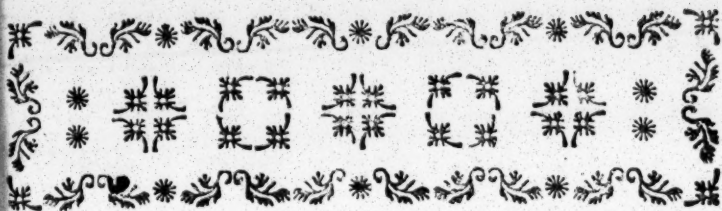
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T H E
FEMALE MISCELLANY.
P A R T II.
L E T T E R I.

On READING, WRITING, *and the* VIR-
TUOUS WOMAN.

Miss,

YOU have now made some Pro-
gress in the Art of Reading,
and I hope you will daily make more
and more, as also in the Art of Writ-
ing; for these two Arts will be neces-
sary to help you in every other useful
branch of Learning.

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If rightl yemployed, they will promote your Happinefs here and hereafter, in this World and that which is to come. For, being born in a Country where Christianity is professed, you have had the opportunity of being informed, that when your Body dies (for you see People die daily) your Soul will live for ever.

Now, though you *might*, perhaps, be instructed in your duty by *Word of Mouth*, yet innumerable are the Advantages of a *written Law*, and of being able to read it.

We have the Holy Bible translated from the *Hebrew* and *Greek*, in which they were first written, into our Mother Tongue; we have it daily read in the Assemblies of the Church, and may read it with inexpressible comfort at home in our Families.

By reading Histories and the Lives of Men, we learn what *has* been done, what

Part II. *The Female Miscellany.* 5

what *ought* to have been done, and what should have been *left undone*.

It is by *writing* that those things have been brought down to us. For mere *Oral Tradition*, would not have preserved them. They could not have been so well transmitted by Word of Mouth.

Besides this, without the Art of Writing, you can neither correspond with your Friends at a distance, keep an Account of your Household Affairs, transcribe for your pleasure and amusement the beautiful Passages you meet with in your reading, nor arrive at the Art of Composing.

But many Persons are defective and erroneous in their *manner* of Reading. And that you may not be of that number, let me put you in mind, that if you observe the Points or Stops when you read, which is like keeping time in Music, at the same time varying the tone of your Voice, the cast of your

A 3

Eye

6 *The Female Miscellany.* Part II.

Eye, and the gesture of your Body, according to the Subject you are reading upon; in short, if you read as you speak when you are properly affected, you will do it in such a manner as will be entertaining to yourself, and those that hear you. For what is any thing, except it be read as it should be? For instance,

“ *What is a Sermon, good or bad,*

“ *If a Man reads it like a lad?* ”

I told you, Miss, I would furnish you now and then with a Fragment, a little History, an Historical Passage, in short with something useful, in a Series of Letters. And now I am going to perform my promise.

If what I shall entertain you with, should not be quite *new*, yet, if in imitation of the *Bee*, I can extract sweets from Flowers ready blown, you will, I hope, accept and place them in your Bosom, on account of their sweetness.

Part II. *The Female Miscellany.* 7

I remember to have read somewhere of *Clemens Alexandrinus*, that he acknowledges himself indebted to his Master *Pantænus*, for all the knowledge he had acquired. His Writings, he says, were more his Master's than his own.

But—without further Preface —

I have just been reading a pretty little Book, entitled, *The Oeconomy of Human Life*.

In one of the Sections under the Title *Woman*, the Author expresses himself thus —

“ Give ear, fair Daughter of Love,
“ to the instructions of Prudence; and
“ let the precepts of truth sink deep in
“ thine Heart: So shall the Charms
“ of thy mind add luster to thy form;
“ and thy Beauty like the Rose it re-
“ sembleth, shall retain its sweetness
“ when it's bloom is withered.

“ In the Spring of thy Youth, in
“ the Morning of thy Days, when the

“ Eyes of Men gaze on thee with de-
 “ light, ah! hear with caution their
 “ alluring Words; guard well thy
 “ Heart, nor listen to their soft seduce-
 “ ments.

“ Remember, thou art made Man’s
 “ reasonable Companion, not the slave
 “ of his Passion; the end of thy Being
 “ is to assist him in the toils of Life,
 “ to sooth him with thy tenderness,
 “ and recompense his care with soft
 “ endearments.

“ Who is she that winneth the
 “ Heart of Man, that subdueth him
 “ to Love and reigneth in his Breast?

“ Lo! yonder she walketh in Maiden
 “ sweetness, with innocence in her
 “ mind, and modesty on her Cheek.

“ Her Hand seeketh employment;
 “ her Foot delighteth not in gadding
 “ abroad.

“ She is clothed in neatness; she is
 “ fed with temperance; humility and
 “ meekness

Part II. *The Female Miscellany.* 9

“ meekness are a Crown of Glory
“ circling her Head.

“ On her Tongue dwelleth Music;
“ the sweetness of Honey floweth
“ from her Lips.

“ Decency is in all her Words; in
“ her answers are mildness and truth.

“ Submission and Obedience are the
“ Lessons of her Life; and Peace and
“ Happiness are her Reward.

“ Before her Steps walketh Pru-
“ dence; and Virtue attendeth at her
“ Right-hand.

“ Her Eye speaketh softness and
“ love; but Discretion with a Scepter
“ sitteth on her Brow.

“ The Tongue of the Licentious is
“ dumb in her presence; the awe of
“ her Virtue keepeth him silent.

“ When Scandal is busy, and the
“ Fame of her Neighbour is tossed
“ from Tongue to Tongue; if Charity
“ and good Nature open not her
“ Mouth, the Finger of silence resteth
“ on her Lip. “ Her

“ Her Breast is the Mansion of
 “ goodness; and therefore she suspect-
 “ eth no evil in others.

“ Happy were the Man that should
 “ make her his Wife; happy the Child
 “ that shall call her Mother.

“ She presideth in the House, and
 “ there is Peace; she commandeth
 “ with Judgment, and is obeyed.

“ She ariseth in the Morning; she
 “ considers her affairs; and appointeth
 “ to every one their proper Business.

“ The care of her Family is her
 “ whole delight; to that alone she
 “ applieth her study; and Elegance
 “ with Frugality is seen in her Man-
 “ sions.

“ The Prudence of her Manage-
 “ ment is an Honour to her Husband;
 “ and he heareth her Praise with silent
 “ delight.

“ She informeth the Minds of her
 “ Children with Wisdom; she fashion-
 “ eth

Part II. *The Female Miscellany.* 11

“ eth their Manners from the Exam-
“ ple of her own goodness.

“ The Word of her Mouth is the
“ Law of their Youth; the motion of
“ her Eye commandeth their Obedi-
“ ence.

“ She speaketh, and her Servants fly;
“ she pointeth, and the thing is done:
“ for the Law of Love is in their
“ Hearts; her kindness addeth Wings
“ to their Feet.

“ In Prosperity she is not puffed
“ up; in Adversity she healeth the
“ Wounds of Fortune with Patience.

“ The Troubles of her Husband
“ are alleviated by her Counsels, and
“ sweetened by her endearments: He
“ putteth his Heart in her Bosom, and
“ receiveth Comfort.

“ Happy is the Man that hath made
“ her his Wife; happy the Child that
“ calleth her Mother.”

L E T.



LETTER II.

In Continuation.—*The VIRTUOUS WOMAN.*

MISS,

SOME of the Features described in the *Oeconomy of Human Life*, Part III. are the same that are found in King Solomon's *Proverbs*, Chap. xxxi. where the *Virtuous Woman* is finely drawn.

There are some Features, however, painted by the Royal-Penman, that I am afraid some Ladies now-a-days are apt to smile at; I mean where the *Virtuous Lady* is said to "*lay her Hands to the Spindle, and to take hold of the Distaff; to make fine Linen and sell it.*"

But

But I hope, Miss, you will always have a great Veneration, for the Precepts and Counsels you find in your Bible; and that you won't let any Witling laugh you out of that Veneration, that sacred Regard.

Supposing some Ladies do smile at that Part of the Picture, because it is not *now* usual for Ladies to spin; yet it must be allowed, that even *Ladies* should not eat the bread of Idleness, but be employed in the Government of their Houses, not leaving the whole of that to Servants.

Another Part of King *Solomon's* Description of the Virtuous Lady, is, that "*she stretcheth out her Hand to help the Poor, yea, she reacheth forth her Hands to the needy. She helpeth the unhappy.*" And a Lady that works a little, that she may be enabled to do this more effectually, surely deserves to be praised.

A certain Female (a) Writer tells us, she knows some Ladies in *London*, who live in the *Beau Monde*, “ who
 “ appear at Assemblies, when decency
 “ requires it, and yet very much re-
 “ semble the Portrait drawn by So-
 “ lomon, and give themselves very little
 “ trouble about being laughed at by
 “ Fools. She says, she has known many
 “ Ladies of great Quality who have
 “ worked all the Year round, that
 “ they might be more Charitable to
 “ the Poor: And one among others,
 “ as beautiful as an Angel, and of a
 “ delicate Constitution, who, by work-
 “ ing upon coarse Cloth, had almost
 “ worn the Skin off her poor little
 “ Fingers.”

And now, Miss, do you judge, how much this Woman is to be preferred to the *foolish* one, who is affected in her *manner*, “ has forgotten her Educa-
 “ tion

(a) Madem. le Prince de Beaumont, *Magasin des Enfans.*

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(b)
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“ tion, loves to appear at the Window
“ and in all public Places; who is over
“ fond of Dress, Laughing, Talking,
“ and Wine; who has lost all Shame,
“ and says, *I care not what the World*
“ *says of me?*”

For the Conclusion of this, we will borrow the Words of a Right Honourable Writer (*b*) recommending to his Daughter a safe Method of using *Diversions*.

“ To unbend our *Thoughts*, when
“ they are too much stretched by our
“ *Cares*, is not more natural than it is
“ necessary; but to turn our whole
“ Lives into a *Holy Day*, is not only
“ ridiculous, but *destroyeth* Pleasure
“ instead of promoting it.”

(*b*) Lord Saville, late Marquis and Earl of Halifax. *Advice to a Daughter*; a pretty little Book well worth your Reading.



LETTER III.

On ENVY.

MISS,

IT is to be hoped you will be so enamoured with the Portrait of the prudent, excellent, virtuous Woman you have been viewing, that you will as you grow up, still endeavour to become like her.

Remember, the Character given of her in the Book of *Proverbs*, was indicted by the *Holy Ghost*, and I hope, as I said Yesterday, you will always have a great Veneration for the Precepts found in your Bible.

Genesis is the oldest Book in the World, and gives such an Account of the Creation of it, as it is necessary for us to know.

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Whoever considers the beauteous Order that appears in the Sun, Moon, and Stars; in the Structure of the human Frame, in that of Animals, and of Plants, &c. must needs conclude it to be an absurd Supposition, that Men sprung out of the Earth like Mushrooms. We might as well say, St. Paul's Church was jumbled together by mere chance; that a Pen drew up that account of the Virtuous Woman, you read Yesterday, without any Hand to guide it; and that your Harpsicord made itself, and plays fine Tunes without your Fingers, or any other Person's ever touching it.

We are told in the Book called *Genesis*, that God made one Man and one Woman, and gave them Power to produce Children; that he gave them an easy Law, and Liberty to keep or to break it; but if they did break it, they were to be punished. They broke the Law, and were punished.

B

Their

Their two first Sons, born after their Sin, were not both good Men; the elder was wicked, and killed his more virtuous Brother. He killed him through *Envy*. Dear Miss, you must learn to avoid *Envy*, for it is a very great Sin. Never let it enter into your Breast, at least never let it rest a moment there; for while it does, you can never be happy.

As the Virtues are linked together by a Chain, so are the Vices. They produce one another. *Envy*, for instance, is the Daughter of *Pride*.

While a Woman is proud of her Beauty, Wit, Judgment, of her Riches, of the Praises that have been, perhaps unjustly, bestowed upon her, and sees another whom she is afraid may be preferred before her, or perhaps already is so; while this Lady's *Pride* subsists, *Envy*, *Jealousy*, *Slander*, and perhaps *Murder*, are the Offspring of that teeming Parent. And during
the

Part II. *The Female Miscellany.* 19

the Conception and Birth of those Monsters, what must the Lady's Bosom be? Not to speak of the *enormity* of the complication, what effect must it have upon the Lady's Complexion!

She who is envious at the Virtue, or at the Prosperity of others; who hates in them that which is either the Gift of GOD, or the Fruit of their own Industry; she who is tormented at their Prosperity, or afflicted at their Glory, must, by these uneasy Passions, be gnawed to Pieces.

But, as a remedy against this, we should be clothed with Humility, according to the Precept of the Religion we profess. And besides what has been already observed, it should be remembered, that Beauty will fade like a Flower, and that Virtue alone leaves the amiable Character.



LETTER IV.

On JEALOUSY.

Miss,

AFTER what has been said of *Envy*, let me present you with a short History of her twin Sister, or suppose I say her Mother, for it is not easy to say *how* these *Imps* engender one another. I shall only translate it from the Female Writer above-mentioned.

“ A very rich *Yorkshire* Gentleman,
 “ had two Daughters, *Amelia* and
 “ *Betsy*; they were very amiable, and
 “ loved each other till the eldest was
 “ about fifteen; but observe the cause
 “ of their falling out. They were
 “ both fond of playing upon the
 “ Harp-

Part II. *The Female Miscellany.* 21

“ Harpsicord, and the Town they
“ lived in rung of their Skill and
“ Proficiency in Musick, but that oc-
“ casioned perpetual disputes.

“ For some thought *Betsy* played
“ best, others declared in favour of
“ *Amelia*. At first, this occasioned
“ only a little coolness between the
“ two Sisters, but as they did not take
“ care to stifle this first Emotion, it
“ degenerated first into *Jealousy*, and
“ then into hatred.

“ An Officer from *London* came to
“ reside in the Town, who played
“ upon the Harpsicord perfectly well.
“ As soon as the two Sisters knew
“ this, they were very desirous to see
“ the Gentleman; each supposing he
“ would declare in her favour. Their
“ indulgent Father invited the Officer
“ to Tea; and he was to judge of the
“ two Sisters. At first he said they
“ *both* played very well; but being
“ pressed to speak freely, he gave
B 3 “ the

“ the Preference to *Amelia*. Nothing
 “ could equal *Amelia's* Joy, except
 “ *Betsy's* Spite. From that Moment
 “ *Betsy* looked upon the Officer as
 “ very disagreeable. For the contrary
 “ reason, her Sister thought him the
 “ most agreeable Man in the World.
 “ And as he offered to instruct *Ame-*
 “ *lia* in Musick, she had the utmost
 “ regard for him. The Officer being
 “ a sensible though not a good Man,
 “ soon perceived *Amelia's* Foible, and
 “ as he had a mind to seduce her, he
 “ often bantered *Betsy*, and spoke
 “ slightly of her Talent for Musick,
 “ and *that* gained the Heart of her
 “ jealous Sister.

“ When he found she loved him,
 “ he pretended to be very sorrowful,
 “ and said he would return to *London*.
 “ Despairing *Amelia* very earnestly
 “ asked the reason? but he would
 “ give no Answer for a long while,
 “ suffering himself to be intreated, to
 “ augment

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“ augment her longing desire to know.
“ In fine, one Day when he was with
“ her alone, he threw himself at her
“ Feet, and said, *I must be obliged to*
“ *leave, and endeavour to forget you,*
“ *as you are the cause of all my Un-*
“ *happinefs. I love you,* continued he,
“ *but as I am a younger Brother with-*
“ *out Fortune, I cannot hope for your*
“ *Father's Consent.* Amelia was afraid
“ the Marriage could not be brought
“ about; *it might,* said the Officer, *if*
“ *you did but love me.* Let us go to
“ London and be married, and when
“ it is over, your Father *must be re-*
“ *conciled.* Amelia was displeased at
“ first; after a while she listened with
“ less repugnance, and at last, the fear
“ of losing her Lover, made her
“ resolve to go. Now what he had
“ said to get her up to London, was
“ only a pretence. When she put
“ him in mind of his promise, as long
“ as he was fond of her, he found
B 4 “ some

“ some pretence for deferring the
 “ Marriage. But fondness for an im-
 “ prudent Girl does not last long, let
 “ her be ever so handsome. In three
 “ Months time, the Officer disliked
 “ her, and in an haughty Tone told
 “ her, he would *never* marry her.

“ Her Sighs and Tears were all in
 “ vain, and as he was tired of her
 “ Complaints, he left her there with-
 “ out a Penny.

“ The unhappy *Amelia*, in despair,
 “ fell sick, and was taken to an Hospi-
 “ tal, from whence she returned after
 “ some Months, but so changed that
 “ she could not be known. Being
 “ without Money or Cloaths, she was
 “ obliged to beg.

“ One Day a Gentleman of the
 “ same Country, looking earnestly at
 “ her, said to himself, this Girl has
 “ *Amelia's* Voice, and is indeed some-
 “ thing like her; he asked her, and
 “ finding he was not mistaken, pro-
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“ vided her a Lodging, and wrote to
“ her Father, endeavouring to procure
“ her some relief; but it came too
“ late. Grief and Shame had put an
“ End to *Amelia's* Life.

“ This is the general run of Pas-
“ sions; weak in their Origin, but
“ there is no Extream into which they
“ will not lead those who cherish
“ them (c).” This History brings to
mind the Observation which the Rev.
Mr. *W. Wilks* makes, in the Words
with which I shall close this Letter.

“ The Lives of some Men are a
“ mere commerce of Compliments
“ and Diffimulation, to impose upon
“ Female Softness; and this often
“ makes Credulity in Women as in-
“ famous, as falshood is reproachful in
“ Men. All the Havock that is made
“ in the Habitations of Beauty and
“ Innocence, by the Arts and Gallan-
“ tries

(c) *Magasin des Adolescents.* Tom IV. p. 279.

“ tries of crafty Men, is owing altogether to this Female Weakness.
 “ Too often Credulity is overtaken by
 “ Disgrace.” *Letter of genteel Advice to a young Lady.* p. 160.



LETTER V.

On EMULATION.

MISS,

AFTER having viewed the ugly Features of the Fiends *Envy* and *Jealousy*; your good sense will tell you how necessary it is to keep continual guard over your Breast, that the Seeds they will always be endeavouring to sow, may never take Root.

Yet——sometimes there is but a small distance between Virtue and Vice——

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Vice——For though we should not, must not, *envy* the Prosperity of others; must not rejoice to see their Schemes defeated; though we must not be uneasy nor displeased, that others have more respect shown them, and are better beloved than we; though we should always remember our own Imperfections, our own Unworthiness; and consider that if we really did deserve to be preferred, (of which by the way, perhaps we are incompetent Judges) yet when we have asked ourselves the following Questions; *Is there any excellency in me which is not the Gift of my Creator? Cannot he that gave, in an Instant take away, not only the excellences he endowed me with, but my very Being also?* When these Questions have been put home to our Consciences, the Answers that *must* be given, my dear Miss, will be more than sufficient to decry these Vices of *Jealousy* and *Envy*.

Yet——

Yet——there is a certain Disposition of the Mind which we denote by the Name of EMULATION, which, being kept within due bounds, is a *Virtue*, though it may seem to have some of the Features of the Vice, *Jealousy*; or let us rather say, the *Vice* sometimes apes the *Virtue*. But the Words, *Jealousy* and *Ambition*, may be used in a good Sense. We may and must labour, endeavour, study, be *ambitious* to do our Duty, to be acceptable to our God, and be *jealous* of being outdone. We must stand boldly upon our guard, and not, out of a false Humility, be drawn to do any evil thing in compliance with the World; but stand firm as a beaten Anvil against the Vices of the Age. We must strive to *excell*; where we have authority, we must exert it, and where we have not, we must show our dissent by well chosen Words or Gestures; and by that means, force, even our Superiours, to stand

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stand in awe of our Virtue, and stand reproved by their own minds, unless they are Reprobates. In short, Miss, I hope you will have so much *Emulation*, *Ambition*, PRIDE if you please, as to fix your Eye upon an *Immortal Crown*. For, “ Though it may
“ appear opposite to all modern Refinement, for a Girl in the bloom
“ of Sixteen to think herself Mortal,
“ or made for any other Purpose than
“ to attract Esteem and Admiration,
“ and to pursue the Pleasures of this
“ Life ; yet I recommend it to you,
“ to form your Conduct upon that
“ Scheme (let it be ever so old-fashioned) that leads to pure delight
“ and secures Eternal Bliss. Let your
“ Expectations be higher than any
“ Dignity or Employment this World
“ can boast. Let a celestial Crown
“ fire your *Ambition*, and in the pursuit of infinite Happiness, grasp at
“ nothing below the Glories of Im-
“ morta-

" mortality. With what a divine
 " *Ambition* does the Prospect of hea-
 " venly Joys inspire the Soul! If you
 " are reckoned by any of the Gay
 " and Giddy World, the less Polite
 " for entertaining such exalted thoughts
 " of Pleasure; be content in being
 " unfashionably good, since thereby you
 " can keep your Peace; be fearless
 " and open to the Inspection of
 " Heaven; justify yourself to your
 " own Conscience, and secure the
 " divine Interest. Be always assured
 " that no Character is more amiable
 " than that of a Female, who, in the
 " gayest Bloom of Youth and Tri-
 " umph of Beauty, practises the
 " Rules of Purity and Virtue; and that
 " in the exercise of those Qualities
 " the finest Breeding consists. (d) "

(d) A Letter of genteel and moral Advice to a young Lady. By the Rev. Mr. *Wetenhall Wilks.*

L E T-



LETTER VI.

On PATIENCE and PERSEVERANCE.
*With the History of JOSEPH and
his BRETHREN.*

MISS,

PERSEVERANCE in our Duty, and
in particular bearing Injuries
with Patience, Prudence and Decency,
will certainly entitle us to the divine
Favour, and to the Immortal Crown,
you were exhorted to aim at in the
last Letter. “ It is not only to Mar-
tyrdom, that a celestial Crown is
promised: *Peace*, has also her
Crowns, which are the Reward of
the different Victories, gained over
the Enemy (e).” He who is not
puffed

(e) St. Cyprian.

puffed up by his *Riches*, will be rewarded for his *Humility*, and so of the rest.

Sometimes Rewards are, by the divine Goodness, annexed to virtuous Actions, even in this Life.

To illustrate what has been just said, I will insert a *sacred History*, divided into *four Chapters*, in plain and simple Language.

T H E
H I S T O R Y
O F
JOSEPH and his BRETHREN.
C H A P T E R I.

IN ancient Times the Fathers of Families were called the *Patriarchs*. They were what we now call Princes or Kings. There was one of them

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them whose Name was *Jacob*; but God was pleased to change his Name to *Israel*. He had twelve Sons, *Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph* and *Benjamin*. A great Part of the Riches of the *Patriarchs*, consisted in Cattle; that is, *Oxen, Cows, Sheep* and *Goats*. *Israel* loved all his Children, but was very fond of *Joseph*; he gave him a Coat of many Colours. *Joseph* had told his Father of some things that his Brothers had done amiss; he also told how he had dreamed that he should come to be made a *Lord*, and that his Brethren should pay him Obeisance. These things made them hate him.

The *Father*, the *ancient Patriarch*, had sent his ten eldest Sons a great way off to tend the Flocks; and after a while sent *Joseph*, who was then sixteen Years of Age, to see whether they were well, and what they were

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doing

doing? Now when they saw him coming, one of them said, see the *Dreamer* is coming! Let us kill him — and then what will become of his Dreams? — But *Reuben* the eldest, said, no; do not let us kill our Brother; but we will put him, if you please, into some old dry Pit or Cistern. — *Reuben* said this, designing to come unknown to the rest, to get him out again, and send him to his Father.

But some travelling Merchants passing by with Camels loaded with Spices; *Reuben* not being then with the other nine, they took *Joseph* out of the Pit, stript off his many coloured Coat, sold him to those Merchants, and they took him into *Egypt*, and sold him to *Potiphar* a Captain of the King's Guard. And in order to deceive their Father, dipt their Brother's Coat in the Blood of a Goat which they killed on purpose; they brought

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brought it home, pretending they had found it so bloody, and supposed it must be *Joseph's* Coat.

The tender Father was very much grieved, and mourned bitterly for the loss of his Son; concluding, that without doubt some Lion, Tiger, or Bear had torn him in Pieces, and that he was really dead.

Thus did these wicked Men grieve their aged Father! *Potiphar* who had bought *Joseph*, soon perceived that his new Servant was a wise and prudent Man, and in a little time made him the head Servant in all his House. *Joseph* lived with this Master about twelve Years.

And because he was virtuous, and refused to commit a great Sin when he was tempted to it; Lies were told of him; and his Master was made to believe, that faithful *Joseph* had been guilty of the Crimes laid to his Charge, and therefore sent him to

Prison. But even in the Jail, *Joseph* behaved himself so well, that the Jailer trusted him with the care of all the Prisoners, and every Body thought *Joseph* was the wisest and best Man in the Prison.

Two of the King's principal Servants were Prisoners in that Jail; one of them was ordered to be hanged, the other was pardoned, as *Joseph* had told him he would be, upon hearing of a Dream that he had dreamed. The Man who was pardoned was the King's Cup-bearer, and used to pour out Wine, and hand it to his Majesty to drink, and promised *Joseph*, that when he was restored to his Office, and was near the King, he would try to get him out of Prison. But——he forgot for some time, till the King himself happened to have two Dreams, which made him very uneasy. For, though we are not now to mind Dreams,

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Part II. *The Female Miscellany.* 37

Dreams, yet, *then*, God was sometimes pleased to make his Will known by Dreams; it is plain he taught *Joseph* to interpret, or tell the meaning of them. Now, upon the King's uneasiness, and none of his own People being able to tell the meaning of his Dreams, the Cup-bearer remembered his Friend *Joseph*, and told the King of him, who then ordered him to be brought to Court.



C H A P. II.

W H E N *Joseph* was brought into King *Pharaoh's* Presence, the King related his Dreams, “ of
“ seven fat Cows that were eaten by
“ seven lean ones; and of seven full
“ Ears of Corn, and seven Ears that
“ were empty, having no Corn at all
“ in them.” Then *Joseph* said, *It is*

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38 *The Female Miscellany.* Part II.

God and not me, who will give the King a favourable Answer——AN ANSWER OF PEACE. The King's two Dreams, said JOSEPH, signify one and the same thing: GOD has shewn unto Pharaoh what will hereafter come to pass. The seven fat Cows and the seven lean ones; the seven full Ears of Corn and the seven empty ones, signify what will be hereafter; that is, there will be seven Years of great Plenty; and after those, seven Years of great Scarcity. Joseph then advised the King, to set some wise and prudent Man over all the Land of Egypt, and proper Officers to erect publick Granaries or Store-houses, and to lay up in them the fifth Part of the Corn that should be gathered in, during the seven Years of Plenty, that his Subjects might not die for want in the seven Years of Famine. God then put it into Pharaoh's Mind to make Joseph Governour over all the Land of Egypt,

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Egypt, with a Power to build such Granaries and appoint such Officers as he should think proper. — Then was *Joseph's* own Dream fulfilled; then he was made a Lord. For, (says the King) where can we find a Man like this? and therefore, said he to *Joseph*, “*Thou shalt have Authority over my House; when thou speakest, every Person shall be obedient; and no-body shall be greater than Thee, except myself, who sit upon the Throne.*” Then the King took the Ring off his own Finger and put it upon *Joseph's*; he caused him to be clothed in a finer Coat than that which his Brothers had striped him of, and put a Chain about his Neck as fine as that which the Lord Mayor of *London* wears, and ordered that he should ride in the second best Chariot, and that his Subjects should pay him obeisance, and acknowledge him as Commander over all the Land

of Egypt. “ *I am Pharaoh (said the King) and no Man shall move Hand or Foot in all the Land of Egypt, but at thy Command.*” And the King called him, *Zaphnath-paanea*; which some say signifies in the Egyptian Language, *The Expounder of Secrets*; and others say it signifies, *The Saviour of the World*. And indeed *Joseph* was an humble Type of *Jesus Christ*, the true Saviour of Men.

Joseph was married to *Asenath*, Daughter of *Potiphera*, Priest, or Prince of *On*, or of *Heliopolis*; and she bore him two Sons, *Manasseh* and *Ephraim*. He went through all the Land of *Egypt*, had Granaries built in every City, and buying up the Corn which the People had to sell in the seven plenteous Years, he had it laid up, a vast Quantity.



C H A P. III.

W H E N the seven plenteous Years were over, and the scarcity of Corn began to come on, as *Joseph* had foretold, the People were ordered by the King to go and buy of *Joseph*, and he opened the Storehouses and sold.

And when they wanted Corn in the Land of *Canaan*, *Israel*, *Joseph's* Father sent his ten Sons into *Egypt* to buy some. He kept *Benjamin* at home, because he was the youngest, and *Joseph's* own Brother by the same Mother. They were the Sons of *Jacob's* beloved *Rachel*.

When the ten Brothers came into *Joseph's* Presence, and paid obeisance to him, he knew them. He was

then about eight and thirty Years of Age, and could not be very much altered in his Countenance. But they did not know him. They little thought that the Brother whom they had sold to be a Slave, was become Governour of all the Land of *Egypt*. *Joseph*, however, pretended that he did not know them; he spoke angrily, and said, he was afraid they were Spies, and perhaps, might have some design against the King and his Government. They endeavoured to defend themselves, and told him, "That they came from the Land
 " of *Canaan*; that they were all Sons
 " of one Man; that indeed, their
 " Father *once* had *Twelve* Sons, but
 " one was dead, and the youngest
 " they had left at Home with their
 " aged Father, and were come into
 " *Egypt*, only to buy Corn in that
 " time of Dearth." From what they said, he took an Opportunity to
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say, he would see that youngest Brother whom he had mentioned. [Perhaps he might be afraid they had served his Brother *Benjamin* as they had served him.] So he gave Orders, that one of them should go and fetch that youngest Brother, and the other nine be kept in Prison till he came. But in three Days time, he gave a milder Order, and sent nine of them Home to carry Corn and bring *Benjamin*. So he kept but one Prisoner, and that was *Simeon*. While *Joseph* was thus dealing with them, they recollected themselves, and said one to another, *This is a judgment fallen upon us, because we would not hearken to our Brother Joseph, when he begged of us not to abuse him as we did; in particular, Reuben said, did not I beg of you not to commit that Crime? But you would not be persuaded, you would not hear.* This was spoken in the Language of their own Country, not
thinking

thinking that the Governour heard what they said, for he talked with them by an Interpreter. But when he saw them in such distress, he was greatly moved, and was obliged to go away to give vent to his Grief, and to let his Tears flow. When he had wiped them off, he came again, and ordered *Simeon* into Custody. When their Sacks of Corn were tied up, he ordered every Man's Bundle of Money that had been paid for the Corn, to be put into the Sack with it.

When they came home and told their Father, how they had been taken for Spies, what they had said to clear themselves, and how they had been obliged to leave *Simeon* as an Hostage, till they brought their youngest Brother; their poor aged Father was sadly grieved.—He could not think of letting his Son *Benjamin* go. “Will you take all my Children from me! said he? *Joseph* is no
“ more

“ more; *Simeon* is in Prison; and now
“ you would take *Benjamin* from
“ me! How all these Troubles come
“ upon me one after another!——”
But when the time came, that they
must go again for more Corn, *Judah*
renewed his Request, and said, “ Ho-
“ noured Father, we dare not go
“ without our Brother *Benjamin*; if
“ we do, we shall be taken for Spies
“ indeed; be deemed Liars, kept
“ Prisoners, and be so far from bring-
“ ing back Corn to support Life
“ here, that you, Father, may die
“ for want, and we never return. I
“ have, you know, two Sons of my
“ own, and hope you suppose them
“ to be dear unto me; and as I
“ would hope to find them safe at
“ my return, so I will be careful to
“ bring back my Brother *Benjamin*.
“ If I do not, I should deserve to
“ *bear the blame for ever.*” And so
with great Reluctance, this darling
Son

Son was torn from his Father's Embrace, and brought into the Land of *Egypt*, and into the Presence of his Brother *Joseph*, who was greatly affected when he cast his Eyes upon him. He could not contain himself, and therefore withdrew into his Chamber, that the Company might not see him weep.

The Brethren on their Part, were afraid of being charged with stealing the Money that was found in their Sacks; for they knew not how that had happened. But *Joseph's* Steward told them, they were in no danger; and by his Master's Order, brought them in to Dinner, placed every one according to his Age, and they were vastly surpris'd. When *Joseph* helped them, he shewed a particular regard for *Benjamin*, and was gay with them all. After this, he let them depart for their own Country, but ordered his Cup to be privately put into
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Benjamin's Sack, and that some-body should run after them and bring them back as if they had stolen the Cup. When they were brought before him, and accused of theft and ingratitude, they thought themselves undone. But *Joseph* said, he would keep *Benjamin* a Prisoner; the rest might go.

Then *Judah* who had so solemnly promised their Father to bring *Benjamin* back, was in sad distress, and begged of *Joseph* to let him be his Prisoner instead of *Benjamin*, for fear it should break their Father's Heart; as the matter grew serious, and the debate warm, *Joseph* could no longer contain himself; Nature gave way. He ordered every-body but his Brethren to leave the Room, and then, with Tears in his Eyes, said; "I am *Joseph* your Brother, whom
" you sold to the Merchants——Do
" not be afraid of my Resentment for
" a thing that God Almighty by his
Provi-

“ Providence hath wonderfully con-
 “ ducted—He sent me before you
 “ into *Egypt*, to preserve you in this
 “ time of Famine, five Years of which
 “ are yet to come. Go back to my
 “ Father *Jacob*, and relate to him
 “ what I now say, and bring him
 “ with you into *Egypt*, with all your
 “ Families, and you shall live in the
 “ Land of *Goshen*, the finest Part of
 “ this Country, in Peace and Plenty.”

Then, by the King's Order, he sent
 Carriages and all Sorts of Provisions to
 support his Father on the Road, and
 charged his Brothers not to fall out by
 the way. He embraced them; wept
 over them; and they also were
 melted into Tears of Gratitude and
 Joy.

C H A P.



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C H A P. IV.

I S R A E L could hardly believe the News, when his Sons came home and told him; but at last, being convinced that it must be true, and that the hand of Providence was in all that had come to pass; he resolved to leave his ancient Dwelling-Place, and go. *It is enough, I have nothing more to wish for, said he, Joseph is yet alive, I will go and see him before I die.*

When he came to the Wells of Beersheba, he offered Sacrifice unto the God of his Father *Isaac*, and was assured by Vision that the promise made to his Family should be made good; that his Posterity should be established in the Land of *Canaan*; that God would be with him in his
D Journey

Journey to *Egypt*, and would bring him back, at least his Corpse; and that his Son *Joseph* should close his Eyes.

Then *Israel* chearfully pursued his Journey into *Egypt*, taking along with him his Sons, Grand Sons, Daughters, and Grand Daughters, Threescore and Six Persons, whose Names are set down in the 14th Chapter of *Genesis*, and when *Israel* himself with *Joseph* and his two Sons are added, they make Threescore and Ten.

When they came near their Journey's End, *Jacob* sent his Son *Judah* to inform *Joseph*, who took his Chariot, and came as far as *Goshen* to meet his Father, and when he came within sight, he alighted and run to embrace him. Joy stifled their Words, and they were a long while clasped in each others Arms without speaking a Word. After the Testimonies of Joy, and the Tears which such a once unex-

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Part II. *The Female Miscellany.* 51

unexpected Interview caused on both sides, were partly over, *Jacob* said, " Now let me depart in Peace; I am " willing to die, for I have seen thy " Face, thou art yet alive."

When they were arrived at the Royal Palace, *Joseph* brought five of his Brethren into *Pharaoh's* Presence, who asked them some Questions; afterwards he introduced his Father; the King asked the ancient Patriarch, how old he was? *Israel*, in a decent and complaisant Manner, told his Age, wished *Pharaoh* all manner of Happiness, and went out of his presence. The King allowed *Joseph* to place his Father's Family in the Land of *Goshen*, which was the most convenient Place for them, on account of their Flocks and Herds, and for other reasons.

Jacob lived there seventeen Years, and when his latter End drew near, being an hundred and forty seven
D 2 Years

Years of Age, he made *Joseph* solemnly promise not to bury him in *Egypt*, but to have his Corpse carried back to the Land of *Canaan*, to be laid with his Ancestors; being persuaded that God would according to his Promise, yet establish his Family in that Country; in order to which, they were to be brought out of *Egypt*, which was a Type of this World, as *Canaan* was a Type of *Heaven*.. He adopted *Manassa* and *Ephraim*, the Sons of *Joseph*, and gave them his Blessing. He then called for all his Sons, foretold what should hereafter happen to their Posterity, gave them each a particular Blessing and most prudent Advice, to live in Piety towards God and in Love and Charity with one another. These things being finished, he gave up his last Breath in *Joseph's* Arms, departing in Peace.

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Part II. *The Female Miscellany.* 53

When the Days of Mourning were over, according to the Custom of that Country, *Joseph* went with his Brethren, and some of the great Men of *Egypt*, to bury his Father in *Canaan*, according to his promise; after which he returned into *Egypt*, lived there till he was an Hundred and ten Years old, still governing with the same Authority Wisdom and Justice; he saw the third Generation of his Children, and was no less happy in his Family, than in the Administration of public Affairs. Before he died, he conjured his Brethren to carry his Bones to the Burying Place of his Ancestors when they left *Egypt*, where he foretold their Descendants were to suffer much. Seventy and one Years they had been out of *Canaan*. The *Egyptians* bitterly lamented the Death of *Joseph*, who had been a great Minister and a good Man, which are Characters that do not often meet;

but this Example shews, it is not impossible.

From the whole, we may learn, that happy and unhappy Events, succeed one another in an admirable manner. God was pleased to afflict the *Israelites*, lest continual Happiness should raise them too high; and he comforted them again, lest they should sink under their Calamities. It was of use then to *Jacob* that he lost his Son *Joseph* for a time, since when they met again, their Joy was sufficient to blot out their former sorrow.

Whoever seriously reflects upon the shortness and uncertainty of this mortal Life; upon the Changes that frequently happen from Prosperity to Adversity, and so on the contrary; will not be much affected either by his own Disappointments, or the prosperous State of the Affairs of others. He will become incomparably more tractable, and more humane; for, *the*
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Part II. *The Female Miscellany.* 55

Fashion of this World passeth away, but the virtuous Dispositions of the Soul will accompany her in the regions of eternal Bliss, where there is no more Tears, nor Sorrow, nor Crying, nor Pain; but——such Joys as pass Man's Understanding.

And now, Miss, you will permit me to make, and join me in the following Apostrophe, which shall conclude this Letter.

“ O GOD! Who can read the
“ History of *Joseph* without admiring
“ the wonders of thy Providence!
“ None of the Sons of *Israel* were
“ so afflicted; none of them were so
“ honoured: His Sufferings led him
“ on to Glory. He was dear to his
“ Father, but hated by his Brethren;
“ they stript him, let him down
“ into a Pit, his Prayers and Tears
“ had no effect upon them; they sold
“ him; but thou restrainedst their
“ Malice, and didst not permit them
D 4 “ to

“ to kill him. *Reuben* is directed
 “ to save him from Death, and
 “ *Judab* preserves his Life, by cau-
 “ ing him to be sold; thus, from
 “ amongst the most wicked People,
 “ dost thou raise up some to be
 “ Protectors of thy Children. *Joseph*
 “ is lamented and bewailed by his
 “ Father, but thou caus’st him to
 “ prosper in *Egypt*, under *Potiphar*,
 “ and from a Slave he becomes stew-
 “ ard of the Household. If an im-
 “ modest Mistress lays snares for him,
 “ and is the cause of his imprison-
 “ ment, thou enablest him to con-
 “ quer the Temptation, art with him
 “ in his Captivity, his Virtue shines
 “ bright, and his Prison is the cause
 “ of his Elevation. Thou hadst re-
 “ vealed to him the signification of
 “ the Dreams, of *Pharaoh’s* two prin-
 “ cipal Servants; and in the sequel,
 “ the signification of King *Pharaoh’s*
 “ own Dreams; if the Cup-bearer
 “ for-

“ forgot him, thou remembredst him,
“ O God. Thou raisedst him to the
“ first Honours in a very great King-
“ dom, from a Prison to a Palace;
“ thou madest him the Instrument of
“ saving a whole Nation, from perish-
“ ing by Famine, of preserving the
“ Lives of his Brethren who had
“ conspired against him to take away
“ his Life. It was by him his dear
“ Father was preserved, who la-
“ mented for him, supposing him
“ dead.

“ He saw his Brethren who had
“ sold him, obliged to bow the Knee
“ before him, and to buy Corn from
“ his Hands; he had the pleasure of
“ doing them as much good, as they
“ had done him harm: O my God,
“ how full of Consolation is this
“ History! Therein I behold a very
“ clear Type of thy dear Son, hated,
“ sold by his Brethren, and con-
“ demned to Death, but afterwards
“ crowned

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“crowned with Glory and Honour.
“Let my Life, be as Virtuous as
“Joseph’s, and grant me Grace to
“be an Imitator of the Virtues of
“thy well-beloved. *Amen (f).*”



L E T T E R VII.

Off READING VERSE.—*Of* GEO-
GRAPHY *and* ASTRONOMY.

MISS,

AFTER the *History of Joseph*,
wherein we have seen more
effects of *Envy* and *Jealousy*, besides
those described and decried in Letter
III, and IV; and also many instances
of

(ff) *Saintes Elevations de l' Ame fidele á Son
Dieu. áá Geneve; M. DCCXXII.*

of the Divine Favour and Protection,
which could not fail to excite in the
Soul, *Acts of Adoration and Love;
after this, may very properly follow,
that well known, and greatly admired

PASTORAL HYMN.

Penned by Joseph Addison, Esq;

I.

THE Lord my Pasture shall prepare,
And feed me with a Shepherd's care;
His presence shall my wants supply,
And guard me with a watchful Eye:
My Noon-day walks he shall attend,
And all my Midnight Hours defend.

II.

When in the sultry Glebe, I faint,
Or on the thirsty Mountain Pant,
To fertile Vales and dewy Meads,
My weary wandering steps he leads;
Where peaceful Rivers soft and flow,
Amidst the Verdant Landskip flow.

III.

III.

Though in the Path of Death I tread,
With gloomy horrors overspread,
My stedfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly Crook, shall give me aid,
And guide me through the dreadful Shade.

IV.

Though in a bare and rugged way,
Through devious lonely Paths I stray,
Thy bounty shall my Pains beguile,
The barren Wilderness shall smile,
With sudden Green and Herbage crown'd,
And Streams shall murmur all around.

You will observe, Miss, that if the *Stops* are properly observed, and the proper *tone* and *accent* given to every Word, it is as easy to read *Verse* as *Prose*, even *Blank Verse*, as well as that which has *Rhyme*.

Hereafter we may perhaps have some Examples of *Blank Verse*; at present, let us go on to praise and
admire

Part II. *The Female Miscellany.* 61

admire the *Providence* of God, in
the Words of an excellent *Poem* in
Rhyme (g).

Almighty CAUSE! 'tis thy preserving care,
That keeps thy Works for ever fresh and fair!
The Sun from thy superior Radiance bright
Eternal sheds his delegated light,
Lends to his Sister Orb inferior Day,
And Paints the Silver Moon's alternate ray;
Thy Hand, the Waste of eating time renews,
Thou shedst the tepid Morning's balmy dews.
When raging Winds, the blacken'd deep deform,
Thy Spirit rides commission'd in the Storm;
Bids at thy will the slack'ning tempest cease,
While the calm'd Ocean smooths it's ruffled Face;
When light'nings thro' the Air tremendous fly
Or the blue Plague is loosen'd to destroy,
'Thy Hand directs, or turns aside the Stroke,
Thy Word the fatal edict can revoke.
When subterraneous Fires the surface heave,
And Towns are bury'd in one common Grave,
Thou suffer'st not the mischief to prevail,
Thy Sov'reign touch the recent Wound can heal.
To ZEMBLA's Rocks, thou send'st the chearful
[gleam,
O'er LIBIA's Sands, thou pour'st the cooling
[stream;
Thy

(g) Deity: A Poem. v. 575, &c.

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Thy watchful *Providence* o'er all intends,
Thy Works obey the great Creator's Ends ;
And all the Ills we feel——or Blifs we share,
Are tokens of a heavenly Father's care."

Poetry, Miss, is sometimes called *the Language of the Gods*. You will find Poets affect to use Words in composing their Verses, which are not so frequently used in Prose. Let me advise you, when you read, especially when you read *Versè*, to have a Dictionary near you, and when any Word occurs that you don't clearly apprehend the meaning of, search it out there.

Perhaps some Words and some Notions may be contained in the Verses you have just read, that a Lady so young as you are, may not at first apprehend the meaning of. For instance Lines, 3, 4, 5, 6.

" *The Sun from thy Superior radiance bright,
Eternal sheds his deligated Light ;
Lends to his Sister Orb inferior Day
And paints the silver Moon's alternate ray.*"

These

These four Lines assert, that the Sun's Light is received from, is delegated or communicated to him by God. That the Moon called the Sun's Sister Orb, receives her pale Silver light, her inferior Day from him; he Paints her Alternate, her changeable Ray. And this opens to you a System of natural Philosophy. Namely, that though the Sun seems to move round this Earth; yet in reality, the Earth moves round the Sun, as the Moon does also. For the Moon is supposed to be a World, as well as this, on which we dwell: and it is allowed by all learned Men, that the Sun which enlighten's us by Day, shining upon the Moon, causes her to reflect back that pale Light, which enlightens us by Night. This you will learn from Books of Geography, and Astronomy, that is, Books which describe the situations and positions of all the Regions of the Earth

64 *The Female Miscellany.* Part II.

Earth, with regard to each other, and the Figure and Motions of the heavenly Bodies. These things, I say, you may learn hereafter, by the help of a better Master, when you have leisure. I shall only just tell you, that Geographers *now* divide this World into four Parts; *Asia, Africa, Europe,* and *America*. Formerly, it was divided in many different Manners; but that Division which was generally adopted, consisted only of three Parts, namely, *Europe, Asia,* and *Africa*. For *America*, was not known to any of the Inhabitants of the other three Parts till one thousand four Hundred and ninety two Years after the Birth of our Lord Jesus Christ, when one *Christopher Columbus* first discovered it, and it was called a *new World*. But in the Year one Thousand four Hundred and ninety seven, one *Americus Vespucianus*, a Florentine, made further Discoveries, and then the Name
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Part II. *The Female Miscellany.* 65

of *America*, was given to this new World, which now appears to be but a Part of this same Globe.

But besides the *old* and *new* World, Geographers speak of an *unknown World*. The Places that are called the *unknown World*, are so cold, that to go near them is attended with a thousand and a thousand Hazards and Inconveniences. *Nova Zembla* is a part of this unknown World. But God's Providence extends even thither, as also to the hot burning Sands of *Libya*. And therefore the Poet addressing to God, says;

“ To *Zembla's* Rocks thou send'st the chearful
[Gleam,
O're *Libya's* Sands thou pour'st the cooling
[Stream.”

I have said thus much of Geography and Astronomy, as it were by the bye; you will consult your Dictionary for the Words *Orb* and *System* mentioned

E

tioned in this Letter; you'll find that an *Orb* is a round Body, such as the Full-moon appears to us. A *System* is a regular set of Rules by which a thing is performed. For Example; the *System* laid down by *Copernicus*, is, "that the *Sun* is immovable, in
 " the centre of the World; that the
 " Planets move round it: *Mercury* in
 " three Months; *Venus* in seven and
 " a half; the *Earth* in one Year.
 " The *Moon* round the *Earth* in about
 " twenty seven Days. That *Mars*
 " goes round the *Sun* in two Years;
 " *Jupiter* in twelve Years, and *Sa-*
 " *turn* in thirty."

Tycho Brake, lays down another *System*, and *Des-Cartes* another. So that you see, a *System* is a regular *Scheme*, by which any great thing is performed.

Since we have mentioned *Geography*, and divided the *Earth* into *Europe*,
Asia

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Asia, Africa, and America: we will just observe, that the Sovereigns who possess *Europe*, are, the Emperor of *Constantinople*, commonly called the grand *Signior*, or the grand *Turk*; the Empress of *Germany*, and the Empress of *Russia*, or the *Czarina*; the King of *France*, commonly called the most Christian King; the King of *Spain*, called the Catholic King; the King of *England* (including *Scotland* and *Ireland*) called his Britanic Majesty; the King of *Portugal*, called his most faithful Majesty; the King of *Poland*; the King of *Denmark*; the King of *Sweden*; the two Kingdoms of *Hungary* and *Bohemia*, belong to the House of *Austria*, and are held with the Empire; so that the present Empress of *Germany*, is Queen of *Austria* and of *Bohemia*; the King of *Sardinia*; the King of *Naples*; and the King of *Prussia*.

68 *The Female Miscellany.* Part II.

Now, *Europe* being divided into three Parts, that is to say, *North*, *South* and *Middle*: The *North* contains the *British Isles*, that is, *England* with *Scotland* and *Wales*, and *Ireland* &c. also, *Denmark*, *Norway*, and *Muscovy*; so that you find, Miss, we are Inhabitants of the *Northern* Part of *Europe*. When you look upon a Map, the *Top* of it is the *North*; the *Bottom* the *South*; your *Right Hand* the *East*; and your *Left* the *West*. Accordingly towards the top on the left Hand, that is, on the *North West* of the *Island*, you find the *British Isles*, *England*, *Wales*, *Scotland*, and *Ireland*. And they altogether are upon a Map, a small Speck, no bigger in comparison with *Europe* in general, than a Mole on a Man's Face, but of a different figure or shape. *England* and *Wales* are pretty near the shape of a Shoulder of Mutton.

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Part II. *The Female Miscellany.* 69

The chief City of France, is *Paris*; of Spain, *Madrid*; of England, *London*; of Scotland, *Edinburgh*; of Ireland, *Dublin*; of Portugal, *Lisbon*; of Denmark, *Copenhagen*; and of Sweden, *Stockholm*. *Vienna* is the residence of the Empress of *Germany*; Queen of *Austria* or *Hungary* and *Bohemia*.

The chief City of *Sardinia*, is *Cagliana*; it is a little Kingdom, and formerly belonged to the King of *Spain*; it was changed for *Sicily*.

The chief City of *Naples*, is *Palerma*.

Prussia has been universally acknowledged as a Kingdom from the time of the Treaty of *Utrecht*, in 1713. Chief City *Berlin*.

I am afraid, Miss, you will think this Letter too long, and therefore we leave this Subject, at least for the present.



L E T T E R VIII.

Of reading BLANK VERSE.

MISS,

SOME examples of Blank Verse were partly promised in the last Letter; with an Observation, “ that “ if Stops are properly observed, and “ a proper tone and accent given to “ every Word, it is as easy to read “ (even blank) Verse as Prose.” suppose then, after the Sketch we have just had of *Geography*, we change the Scene, and entertain ourselves in Verses

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Verses without Rhyme? I'll transcribe
some from

A POEM, called, The EX-
CURSION.

FANCY, creative Power, at whose com-
[mand
Arise unnumber'd Images of Things,
Thy hourly Offspring; Thou, whose mighty
[Will

Peoples with airy Shapes the pathless Vale,
Where pensive *Meditation* loves to stray;
Fancy, with me range Earth's extended Space,
Surveying Nature's Works: and then aloft,
Spread to superior Worlds thy bolder Wing,
Unweary'd in thy Flight. Hence from the
Haunts

Of Men, where daring Vice and Folly reign
Triumphant, grac'd with Titles, high in Power,
By servile Flattery sooth'd; from these away
To yon Expanse of Plains where truth delights,
Simple of Heart; where parting Springs had left
Her Mantle, Flower-embroider'd on the Ground.
While Summer laughing comes, and bids the
[Months

Crown his prime Season with their choicest
[Stores,
Fresh

72 *The Female Miscellany.* Part II.

Fresh Flowers unfolding to the Solar Ray,
And Fruits slow swelling on the loaded Bough.
Here let me frequent roam, preventing Morn,
Alone, attentive to the wakeful Cock,
Who from the distant Village in the Vale,
Lifts up his Voice resounding thro' the Gloom.

* * * * *

Now sacred *Morn*, ascending smiles serene,
A dewy Radiance, brightning o'er the World.
The western Grey of yonder breaking Clouds,
Slow reddens into Flame. The parting Mists,
From off the Mountain's Brow, roll blue away
In rising Waves, and open all the Woods,
A nodding Silvan Scene. 'The Plains below,
Last visited, put on a sudden Robe,
Rich Purple wrought on high of temper'd Light.
Nature exulting calls forth all her sweets,
Fragrance and Song: a thousand unsown Flowers
Breathe their embosom'd Odours, and perfume
The Breeze that early blows; a thousand Birds
Or on the Wing, or secret in the Shade,
Rejoicing warble, wild their matin Hymns.
Invited by the chearful Morn abroad,
See from his humble Roof the *Good-man* comes
To taste her freshness, and improve her Rise
In holy Musing, Rapture in his Eye,
And Kneeling Wonder speaks his silent Soul,
With gratitude o'erflowing and with praise!
Heaven looks delighted down, and on his Head
Showr's

Part II. *The Female Miscellany.* 73

Show'rs those *first* Blessings, inward Calm and
[Light,

Virtue's Reward : but from the golden Couch,
Where slumbers guilty greatness turns away,
Averse abhorrent of the shameful Night.

Lost in loose Riot and impure desires.

On this hoar Hill that climes above the Plain,
Half Way up Heaven, ambitious pleas'd *we*
[stand,

Respiring purer Air, whose Gale ascends
Full fraught with Health, from Herbs and Flow-
[ers exhal'd.

Above, the Round of Ether, without Cloud,
Boundless Expansion, all unruff'd shines.

Beneath, the far-stretch'd Landscap, Hill and
[Dale ;

The Precipice abrupt, the distant Main ;
The nearer Forest in wide Circuit spread,
Solemn Recess and still ! whose mazy Walks
Fair Truth and Wisdom love, the bordering Lawn,
With Flocks and Herds enrich'd, the daisy'd
[Vale ;

The Rivers azure, and the Meadows green,
Grateful Diversity ! allure the Eye
Abroad, to rove amidst unnumber'd Charms.
Of Nature's Works we talk, and Nature's God,
Eternal, infinite, all perfect *Mind*,
Maker Omnipotent, before whose Throne
Sits Sovereign *Goodness*, and thro' Heaven and
[Earth

Ceaseless diffuses plenitude of Bliss.

Him

Him all things own ; He speaks and it is *Day* :
 Obedient to his Nod alternate *Night*
 Obscures the World ; the *Seasons* at his call
 Succeed in Train, and lead the Year around.



THOMSON'S SEASONS,

Is another POEM in Blank Verse ; and
 abounds with fine Thoughts and
 Expressions. Of his political Prin-
 ciples, nothing shall be here said,
pro nor con.

What occurs at present, and shall be
 given as a Specimen, is v. 242,
 &c. WINTER.

————— THE Fowls of Heaven,
 Tam'd by the cruel Season,
 [croud around
 The winnowing Store, and claim the little boon
 Which *Providence* assigns them. One alone,
 The red-breast, sacred to the Household Gods,
 Wisely regardful of th' embroiling Sky,
 In joyless Fields, and thorny thickets, leaves

His

Part II. *The Female Miscellany.* 75

His shivering Mates, and pays to trusted Man
His annual Visit. Half-afraid, he first
Against the Window beats; then, brisk alights
On the warm Hearth; then, hopping o'er the
Eyes all the smiling Family askance, [Floor,
And pecks, and starts, and wonders where he is:
Till more familiar grown, the Table-crums
Attract his slender Feet. The foodless Wilds
Pour forth their brown Inhabitants. The Hare,
Tho' timorous of Heart, and hard beset
By Death in various Forms, dark Snares, and
[Dogs,
And more unpitying Men, the Garden seeks,
Urg'd on by fearless want. The bleating kind
Eye the bleak Heaven, and next the glistening
[Earth,
With looks of dumb despair; then, sad-dispers'd,
Dig for the withered Herb thro' Heaps of
[Snow.

How natural is this Description!
How prettily is the poor Robin-Red-
breast painted!

And a little before, the plain honest
simple *Country-man* sitting by the Fire
in Winter, and telling his Tale; is
expressed thus,

While the Cottage Hind
Hangs o'er th' enlivening Blaze, and Taleful there
Recounts

76 *The Female Miscellany.* Part II.

Recounts his simple frolick : much he talks,
And much he laughs, nor recks the Storm that
Without, and rattles on his humble Roof. [blows



Another Specimen of this sort of
Verse, shall be an Extract from Dr.
Akinside's

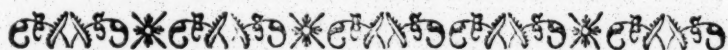
PLEASURES OF IMAGINATION,

A POEM, containing many sublime
Notions ; but what follows here, is
beautiful to every Eye. Book I.
Verse 500.

“ ——— I S aught so fair
In all the dewy Landscapes
[of the Spring,
In the bright Eye of Hesper or the Morn,
In Nature's fairest Forms, is aught so fair
As virtuous friendship? as the candid blush
Of him who strives with Fortune to be just?
The graceful Tear, that streams from other's
[Woes?
Of

Part II. *The Female Miscellany.* 77

Or the mild Majesty of private Life,
Where Peace with ever blooming Olive Crowns
The Gate; where Honour's liberal Hands
(effuse
Unenvy'd Treasures, and the snowy Wings
Of Innocence and Love protect the Scence?"



The Art of preserving HEALTH,

By Dr. *Armstrong*, is allowed to be a
very pretty POEM. An Extract or
two from it, shall conclude this
Letter.

BOOK I. AIR. v, 64.

YE, who amid this feverish world would
[wear
A body free of pain, of cares a mind,
Fly the rank city, shun it's turbid air;
Breath not the chaos of eternal smoke
And volatile corruption, from the dead,
The dying, sickning, and the living world
Exhal'd, to sully Heaven's transparent Dome
With dim Mortality. It is not Air
That

78 *The Female Miscellany.* Part II.

That from a thousand Lungs reeks back to
[thine,
Sated with Exhalations rank and fell,
The spoil of Dunghills, and the putrid Thaw
Of Nature; when from Shape and Texture she
Relapses into fighting Elements:
It is not Air, but floats a nauseous Mass
Of all obscence, currupt, offensive Things.

Again, v. 97.

While yet you breath, away! the rural Wilds
Invite; the Mountains call you, and the Vales,
The Woods, the Streams, and each ambrosial-
[Breeze
That Fans the ever undulating Sky;
A kindly Sky! whose soft'ring Power regales
Man, Beast, and all the vegetable reign.
Find then some Woodland Scene where Nature
[smiles
Benign, were all her honest Children thrive.
To us there wants not many a happy Seat;
Look round the smiling Land, such Numbers
[rise,
We hardly fix, bewilder'd in our choice.

BOOK II. DIET. v. 87.

Chuse sober Meals; and rouse to active Life
Your cumbrous Clay; nor on th' enfeebling down,
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Part II. *The Female Miscellany.* 79

Irresolute, protract the Morning Hours.
But let the Man, whose Bones are thinly clad,
With chearful ease, and succulent repast
Improve his slender Habit. Each Extreme
From the blest Mean of Sanity departs.

BOOK III. EXERCISE. v. 19.

Behold the Labourer of the Glebe, who toils
In Dust, in Rain, in cold and sultry Skies:
Save but the Grain from Mildews and the Flood,
Nought anxious he, what sickly Stars ascend.
He knows no Laws by Esculapius given;
He studies none. Yet him nor midnight Fogs
Infest, nor those envenom'd Shafts that fly
When rabid *Sirius* Fires th' autumnal Noon.
His Habit pure with plain and temperate Meals,
Robust with Labour, and by custom steel'd
To every casualty of varied Life;
Serene he bears the peevish Eastern blast,
And uninfected breathes the Mortal South.

BOOK IV. PASSION. v. 35.

But 'tis not thought (for still the Soul's employ'd)
'Tis painful thinking, that corrodes our Clay.

* * * * *
* * * * *

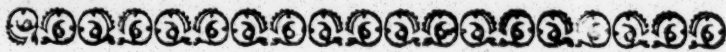
v. 72

While reading pleases, but no longer read;
 And read aloud resounding Homer's Strain,
 And wield the Thunder of Demosthenes.
 The Chest so exercis'd improves it's Strength;
 And quick Vibrations thro' the Bowels drive
 The restless Blood, which in unactive Days
 Would loiter else thro' unelastick Tubes.
 Deem it not trifling while I recommend
 What Posture suits: To stand and sit by turns,
 As Nature prompts, it best. But o'er your Leaves
 To lean for ever, cramps the vital Parts,
 And robs the fine Machinery of it's play.
 'Tis the great Art of Life to manage well
 The restless Mind. For ever on pursuit
 Of Knowledge bent, it starves the grosser Powers.
 Quite unemploy'd, against its own Repose
 It turns its fatal Edge, and sharper Pangs,
 Than what the Body knows embitter Life.

Once more, v. 260.

'Tis not for Mortals always to be blest.
 But him the least the dull or painful Hours
 Of Life oppress, whom sober Sense conducts
 And Virtue, thro' this Labyrinth we tread.
 Virtue and Sense, I mean not to disjoin;
 Virtue and Sense are one; and trust me he,
 Who has not Virtue, is not truly Wise.

L E T-



L E T T E R IX.

GEOGRAPHY.—ENGLAND.

MISS,

IN a former Letter we were by the bye led to say something of Geography. We will now, if you please, reassume that Subject, with regard to our own Country.

ENGLAND separately considered, is about three hundred and seventy Miles long, and near two Hundred and forty broad. Indeed the very longest side, from *Berwick* to the *Land's End*, is about three Hundred and eighty six Miles; from thence to
F *Sandwich*

Sandwich two Hundred and seventy nine; from thence again to *Berwick*, two Hundred and eighty; and the Perpendicular from *Berwick* to *Portsmouth*, three Hundred and twenty. So that the compass of the whole (by reason of the many *Bays*, that is *Gulphs*, great openings to the Sea, and *Promontaries*, or high Points of Land stretching into the Sea) is computed one Thousand three Hundred Miles: but much more by Measure. The shape is Triangular, *Berwick* to the North, *Sandwich* to the East, and the *Land's End* to the West.

England is bounded on the North, and divided from *Scotland*, by the Rivers *Tweed* and *Solway*, and the *Chiviot Hills*. It was formerly divided by a Wall four Score Miles in length. It is bounded on the East by the *German Ocean*, towards *Flanders*, *Holland*, *Germany* and *Denmark*; on the the

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the West by the *Irish Sea* towards *Ireland*; and on the South by the Channel, and streights of *Calais*, towards *France*.

In the Time of the *Romans* this Country was called *Albion*, but more commonly *Britania* or *Britain*, and the People *Britons*, tho' their proper Name in their own Tongue was *Cumri*, as their Descendants the *Welch* do call themselves to this Day.

But as those *Britons* were frequently invaded by their Neighbours the *Scots*, and were often unhappily divided among themselves, *Julius Cæsar* took an opportunity of bringing an Army over, about fifty five Years before the Birth of Christ; he got such footing as enabled the *Romans*, afterward to subdue the greatest Part of the *Island*.

But the *Roman* Government declining, and the *Britons* being grievously harrassed by the *Scots* and *Picts* (who were another People, that inhabited

Northern Parts of this *Island*, as well as the *Scots*) the *Britons* being thus harrassed, unadvisedly called in the *Anglo-Saxons*, to their aid; these defended them at first, but at last drove the poor *Britons* out of their own Country, and from thence it took the Name of *Anglia* or *England*. But some remains of the *Britons* or *Cumri*, retired into *Wales*, and were never conquered, others retired into *Petite Britagne*, in *France*. The *Saxons* who had driven out the *Britons* were themselves driven out by the *Danes*, but the English placed *Edward* upon the Throne, who was a Son of one of their former Kings. After his Death *William* of *Normandy*, commonly called the Conqueror, mounted the *English* Throne, and began the Reign of the *Norman* Princes; after the *Normans* the *Plantagenets*, of the House of *Anjou*, ascended the Throne, then it came to the House of *Stuart*,
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Part II. *The Female Miscellany.* 85

and is at this Day possessed by a Prince of the House of *Brunswick*.

The Angles divided this Country into seven Kingdoms or Provinces.

1. *Kent*; 2. *Sussex*; 3. *Westsex*; 4. *Essex*; 5. *Northumberland*; 6. *Mercia*; and 7 *East-Anglia*. But *England* is now divided into forty Counties and twelve in *Wales*, make in all fifty two. The Capital or the chief City is LONDON, upon the River *Thames*, in the County of *Middlesex*. —We mentioned that in a former Letter. But you will study Geography at your leasure under a better Master, as I before said. *Adieu*, dear Miss.





LETTER X.

MARRIAGE.—HUSBAND.

MISS,

IT is hoped you will never unadvisedly enter into the honourable State of Matrimony; for as it is the Source, either of very great Happiness, or very great Misery; much Discretion is necessary in the choice of a Husband.

Virtue, Understanding, an Even Temper, an easy Fortune, and an Agreeable Person, are the chief Things to be regarded in this Choice. "Good Sense, "Virtue and Riches, are (as the Rev. "Mr. Wilkes observes) the first Motives that strike the Inclinations of a

"pru-

Part II. *The Female Miscellany.* 87

“ prudent young Lady, for changing
“ her Condition; but then, (*as he*
“ *goes on*) she is strictly to examine
“ what Excellences recommend a
“ Man most to a *deliberate Choice*.
“ These she will find to be, *Virtue*,
“ *Sedateness*, *Good-humour*, *Sobriety*,
“ *Constancy*, and a *Similitude of Man-*
“ *ners*.—*Good Qualities* with an *easy*
“ *Fortune*, and an *agreeable Person*,
“ are preferable to the *Riches* and
“ *Honours* of a Rake, a Fop, a profligate,
“ a Miser or a Blockhead.—
“ When the first Heats of Curiosity
“ are abated, Virtue and Good-nature,
“ not only raise but continue Love, and
“ make the united Persons always
“ amiable to each other; but who-
“ ever expects to be happy in a
“ Husband without these Qualities,
“ will find herself widely mistaken
“ (*b*).

F 4

“ But

(*h*) *Letter of genteel and moral Advice.* p. 168,
169.—Edit. 7.

“ But (says a Preacher *(i)* in a
 “ Sermon to young Women) me-
 “ thinks I hear some of you ask with
 “ an Air of earnest Curiosity, do not
 “ reformed Libertines then make the
 “ best Husbands? I am sorry for the
 “ Question. I am doubly sorry when
 “ it is started by a virtuous Woman.
 “ I will not wound the Ear of Mo-
 “ desty by drawing minutely the
 “ Character of a Libertine; but give
 “ me leave to answer your enquiry,
 “ by asking a Question or two in my
 “ turn. in the first place we will
 “ suppose such a one really reformed,
 “ so far as to treat the Woman he
 “ Marries with Esteem and Fidelity;
 “ and that he gives up for ever his
 “ old Companions, at least as to any
 “ closer Intimacy or Preference of
 “ their Company to her’s; we grant
 “ it possible, we rejoice when it hap-
 “ pens. It is certainly the best a-
 “ tone-

(i) Fordyce, Sermon IV.

Part II. *The Female Miscellany.* 89

“ tonement, that can be made for
“ his former Conduct. But, now let
“ me ask you, or rather let me desire
“ you to ask your own Hearts, with-
“ out any regard to the opinions of
“ the World, which is more desirable
“ on the score of Sentiment, on the
“ Score of that respect which you
“ owe to Yourself, to your Friends,
“ to your Sex, to order Rectitude
“ and Honour; the pure unexhausted
“ Affection of a Man who has not
“ by intemperence and Debauchery,
“ corrupted his Principles, impaired
“ his Constitution, enslaved himself
“ to Appetite, submitted to share
“ with the vilest and lowest of Man-
“ kind, the Mercenary embraces of
“ Harlots, contributed to embolden
“ Guilt, to harden Vice, to render the
“ retreat from a Life of scandal and
“ misery more hopeless; who never
“ laid Snares for beauty, never be-
“ trayed the Innocence, that trusted
“ in

“ in him, never abandoned any fond
 “ Creature to want and despair, never
 “ hurt the Reputation of a Woman,
 “ never disturbed the Peace of Fa-
 “ milies, or defied the Laws of his
 “ Country, or set at nought the pro-
 “ hibition of his God ; — which, I
 “ say, is most desirable, the affection
 “ of such a Man, or of him who
 “ has probably done all this ; who has
 “ done a great Part of it, and who has
 “ nothing now to offer you, but the
 “ shattered remains of his Health and
 “ of his Heart ? How any of you may
 “ feel on this subject, I cannot say. But,
 “ if judging as a Man, I believe what
 “ I have often heard, that the genera-
 “ lity of Women would prefer the lat-
 “ ter, I know not any thing that could
 “ sink them so low in my esteem.

“ That he who has formerly been
 “ a Rake, may after all prove a very
 “ tolerable Husband, as the World
 “ goes, I have said already that I do
 “ not

“ not dispute. But I would ask, in
“ the next Place, is this commonly
“ to be expected? Is there no danger
“ that such a Man will be tempted
“ by the Power of long habit to
“ return to the old way; or that the
“ insatiable love of variety, which he
“ has indulged so freely, will some
“ time or other lead him astray from
“ the finest Woman in the World?
“ Will not the very Idea of a re-
“ straint, which he could never brook
“ when single, make him only the
“ more impatient of it when mar-
“ ried? Will he have the better opi-
“ nion of his Wife’s Virtue, that he
“ has conversed chiefly with Women
“ who had none, and with Men
“ amongst whom it is a favourite
“ System, that the Sex are all alike?
“ But it is a painful Topic. Let
“ the Women who are so connected,
“ make the best of their Condition;
“ and let us go on to something else.

if

“ If you my honoured hearers would
 “ preserve your Sobriety, I would
 “ warn you

“ In the second Place, against a dis-
 “ sipated Life; into which many,
 “ who I verily believe have no ill
 “ Intentions, are unhappily drawn by
 “ one engagement or other —.”

Thus far our eloquent Preacher. I shall not here transcribe what follows in the Sermon upon this just mentioned Topic of Dissipation; you may read that hereafter: Mean while, be pleased to observe, 1. that you must not expect *perfect* Happiness in this low World, and consequently not to meet with a Husband, from whom you shall have nothing to bear, I shall express this Caution in the Words of the Female Writer before mentioned (*j*); who in one of her Dialogues introduces *Mademoiselle Bonne*, saying; “ *Croyez vous de bonne foi, ma Chere,*

(*j*) Madem. le Prince de Beaumont.

Part II. *The Female Miscellany.* 93

“ *Chere*, &c. Do you really think,
“ my Dear, to meet with a Husband
“ endowed with *every Qualification*,
“ from whom you shall have no-
“ thing to bear with? You would be
“ much deceived if you should expect
“ *that*. The best concerted and hap-
“ piest Marriages have still *some*
“ Troubles that must be endured,
“ and the Tranquility of them, con-
“ sists in mutually giving up inclina-
“ tions and patiently submitting one
“ to the other (*k*).”

(*k*) *Magasin des Adolescents.* Tom III. p. 54.



L E T-



LETTER XI.

Of reading profligate and improper Books.

Miss,

HAVING (I hope) agreeably entertained you in the last Letter, with the Quotation from Mr. *Fordyce's*, eloquent Sermons, give me leave, without further Preface to transcribe from the same Sermon, the Preacher's *Caution against that fatal Poison to Virtue which is conveyed by profligate and improper Books.*

“ When entertainment (*says he*) is
 “ made the vehicle of Instruction, no-
 “ thing surely can be more harmless,
 “ agreeable, or useful. To prohibit
 young

“ young Minds; the perusal of any
“ Writings where Wisdom addresses
“ the affections in the Language of
“ the imagination, may be sometimes
“ well meant, but must be always
“ Injudicious. Some such Writings
“ undoubtedly there are; the Off-
“ spring of real Genius enlightened
“ by knowledge of the World and
“ prompted, it is to be hoped by
“ Zeal, for the improvement of
“ Youth.

“ Happy indeed, beyond the vulgar
“ Story-telling Tribe, and highly to
“ be praised, is he who, to fine sen-
“ sibilities and a lively fancy, super-
“ adding clear and comprehensive
“ Views of Men and Manners, writes
“ to the Heart with Simplicity and
“ Chastness, through a Series of Ad-
“ ventures well conducted, and relat-
“ ing chiefly to the Scenes of ordinary
“ Life; where the solid Joys of Virtue
“ and her sacred Sorrows are strongly
con-

“ contrasted with the hollowness and
 “ the horrors of Vice; where by
 “ little unexpected, yet natural Inci-
 “ dents of the tender and domestick
 “ kind, so peculiarly fitted to touch
 “ the Soul, the most important Les-
 “ sons are impressed, and the most
 “ generous Sentiments are awakened;
 “ where, to say no more, distress oc-
 “ casioned often by indiscretions, con-
 “ sistent with many degrees of worth,
 “ yet clouding it for a time, is worked
 “ up into a Storm, such as to call
 “ forth the Principles of Fortitude and
 “ Wisdom, confirming and bright-
 “ ening them by that exertion; till
 “ at length the bursting Tempest is
 “ totally, or in a great Measure dis-
 “ pelled, so that the hitherto sus-
 “ pended and agitated reader is either
 “ relieved entirely and delighted even
 “ to transport, or has left upon his
 “ Mind at the conclusion, a mixture
 “ of virtuous sadness, which serves
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“ to fasten the moral deeper and to
“ produce an unusual Sobriety in all
“ his Passions.

“ Among the few Works of this
“ kind which I have seen, I cannot
“ but look upon those of Mr. *Rich-*
“ *ardson*, as well entitled to the first
“ Rank; an Author, of whom an
“ indisputable Judge has with equal
“ truth and energy pronounced, *that*
“ *he taught the Passions to move at the*
“ *command of reason.*” I will venture
to add (says the Preacher to his fair
hearers) “ an Author to whom your
“ Sex are under singular Obligations
“ for his uncommon Attention to
“ their best interests; but particularly
“ for presenting in a Character sus-
“ tained throughout with inexpress-
“ sible Pathos and Delicacy, the most
“ exalted Standard of Female Ex-
“ cellence, that was ever held up to
“ their Imitation. I would be un-
“ derstood to except that part of

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Clarissa's

“ *Clarissa's* Conduct, which the Au-
 “ thor meant to exhibit as Excep-
 “ tionable. Setting this aside, we find
 “ in her Character a beauty, a sweet-
 “ ness, an artless—what shall I say
 “ more?—A sanctity of sentiment
 “ and manner, which I own for my
 “ Part, I have never seen equalled in any
 “ Book of that sort; yet such at the
 “ same time, as appears no way imprac-
 “ ticable for any Woman who is ambi-
 “ tious of excelling.—Besides the
 “ beautiful Productions of that incom-
 “ parable Pen, there seem to be very
 “ few in the style of Novel, that you
 “ can read with safety, and yet fewer
 “ that you can read with Advantage.
 “ —What shall we say of certain
 “ Books which we are assured (for
 “ we have not read them) are in
 “ their Nature so shameful, and their
 “ tendency so pestiferous, and contain
 “ such rank Treason against the roy-
 “ alty of Virtue, such horrible vio-
 “ lation

“ lation of all Decorum, that she
“ who can bear to peruse them, must
“ in her Soul be a Prostitute, let her
“ Reputation in Life be what it will.
“ But can it be true——say ye chaste
“ Stars that with innumerable Eyes,
“ inspect the Midnight behaviour of
“ Mortals,——can it be true that any
“ young Woman pretending to decency,
“ should endure for a moment to look on this infernal Brood
“ of futility and lewdness?

“ Nor do we condemn those writings only, that with an effrontery,
“ which defies the Laws of God and
“ Men, carry on their Forehead the
“ Mark of the Beast. We consider
“ the general run of Novels as utterly
“ unfit for you. Instruction they
“ convey none. They paint Scenes
“ of Pleasure and Passion altogether
“ improper for you to behold, even
“ with the Mind's Eye. Their
“ Descriptions are often loose and
G 2 luscious

“ luscious in a high Degree; their
 “ representations of Love between the
 “ Sexes are almost universally over-
 “ strained. All is dotage or despair;
 “ or else ranting swelled into Bur-
 “ lesque. In short, the Majority of
 “ their Lovers are either mere Lu-
 “ natics or Moc-heroes. A sweet Sen-
 “ sibility, a charming Tendency, a
 “ delightful Anguish, exalted Gene-
 “ rosity, heroic Worth, and refine-
 “ ment of thought; how seldom are
 “ these best Ingredients of virtuous
 “ Love, mixed with any Judgment
 “ in their principal Characters!”

I shall add nothing, my dear Miss,
 to what is so finely said in what I have
 just transcribed; but only recommend
 it to your careful Perusal, and you to
 the Protection of the Almighty.





LETTER XII.

CHASTITY.

MISS,

FROM the beauteous Features of the Virtue of *Chastity*, from the Crown of Glory that will be the Reward of those who live and die in the practice of that and her Sister Virtues; from the fatal Consequences, and filthy Nature of the opposite Vice; the necessity of cherishing the one and abhorring the other, will evidently appear.

Lovely and fair is virgin purity in the sight of God, and all good Men and Women. Who would not wish to have the Name of *Jesus*, and the

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Name

Name of his *Father* written in their Foreheads, and to follow the spotless Lamb wheresoever he goeth! From the Revelation of the beloved Saint *John*, (*k*) we are taught how the *Chaste* are honoured in Heaven, and on Earth—how are we pleased, for instance, with the Simplicity of a beauteous *Infant*, in whom we think we see the lovely Features of chaste and virtuous Parents, when the outward beauty points to Charms within! Then it is that we look upon the growing Child with pleasure, and in hopes of its becoming a worthy Member of the community, in what ever Station it may be placed, we can rejoice when we behold it.—And as it is pleasant to gaze upon an Infant, innocent as a Dove, and spotless as a Lamb, so it must increase *that* Pleasure, and it must give great Joy to find *that Innocence* and *Purity* preserved

(*k*) Chapter xiv.

served through the dangers of Youth, and forward, to old Age. Sanctification and Honour, Peace and Joy are the fruits of Chastity, here and hereafter.

But how nauseous are the Fruits of the opposite Vice! How fatal are the Consequences attendant upon the guilty Persons and their Families *here*; and then—the pains that are to be expected *hereafter*! Above all we should consider, what it is to be for ever excluded from the Mansions of the blessed, and the Presence of *Jesus*, except to receive Sentence from him as a Judge! For we are told in the Scriptures, that neither *Fornicators* nor *Adulterers* shall inherit the Kingdom of God.—The Sin of *Fornication* receives a peculiar Aggravation under Christianity, as being a pollution and defecration of our Bodies, which are solemnly consecrated to be the Tem-

ples of the Holy Ghost. Here then let both Sexes pause a little.

Now, since *every* Sin, deliberately committed with full consent of the Will, is a mortal Sin; since *Adultery* and *Fornication* are, in an especial manner, mortal Sins, especially when committed by Christians; and since those Sins are attended with so many fatal Consequences, sometimes to the body and always to the Soul; since the Sin of uncleanness is, in its Nature, so heinous and so filthy; and since the Virtue of *Chastity* is so lovely and fair, the Parent of so much consolation, tranquility and ease, how should we (as was said before) cherish the one and abhor the other; and by that Means escape the dreadful Punishment that will be awarded against it, unless the Guilt be wiped off by such *Laborious Penitence*, and such *Practical Repentance*, as will be accepted by the Terms of the Gospel-Covenant!

Covenant! Now, that we may escape the Pains and Penalties due to this and every other Sin, let us remember, that *the Eyes of the Lord are in every Place, beholding the evil and the good, to restrain the one, and protect the other: That he knows our down-sitting and up-rising, and understandeth all our Thoughts long before: That he is about our Path, and about our Bed, and spieth out all our ways:—That the Darknefs is no darknefs with him, but the Night is as clear as the Day; the darknefs and light to him are both alike. He is sight before all Objects, and hearing before all Sounds.*

*“ Ere from the Lips the Vocal accents part,
Or, the faint Purpose dawns within the Heart;
His steady Eye the mental Birth perceives,
Ere yet to us the new Ideas lives!
Knows what we say—ere yet the Words proceed,
And ere we form th’ intention, marks the deed.”*

He or she who considers all this
(for the case of the Man and of the
Woman

Woman is alike under Christianity) (l), will be very careful to watch against every Tendency to this peculiar Offence. Will avoid all impure *thoughts*, all immodest *Words*, *Songs*, *Books* and *Plays*; all *lascivious Looks*, *Gestures* and *Dresses*; all *Idleness* and *luxurious Diet*; will shun *bad Company*; will not parley with *Temptation*; will *Fast* and *Pray*.

How happy for single Persons to escape Pollution! How comfortable for the Married, to keep their *Marriage honourable*, and *Bed undefiled*!—I will, my dear Miss, conclude this Letter with an Address to Women in general, and in the Words of an ancient Writer (m), “ Adorn yourselves (says he) with the Virtues to be found in the Writings of the *Prophets* and *Apostles*. Let *Simplicity* be your *White*, *Chastity* your *Vermilion*, dress your *Eyebrows* “ with

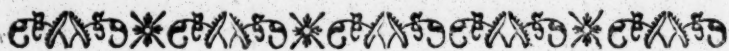
(l) *Hermas*. B. II. Comm. 4. (m) *Tertullian*.

“ with *Modesty*, and your Lips with
“ *Discretion*. Let *Instructions* be your
“ *Ear-rings*, and the *Christian Yoke*
“ your *Head-dress*; be submissive to
“ your Husbands, and you will be
“ finely adorned. Let your Hands
“ be sometimes employed in House-
“ hold Business, keep your Feet pretty
“ much within your own Doors; both
“ Hands and Feet will then be as
“ pleasing to your Husbands, as when
“ loaded with Gold and Diamonds.
“ Cloath yourselves in the *Silk* of
“ *Probity*, the *Fine Linen* of *Sanctity*,
“ and the *Purple* of *Chastity*.
“ If GOD finds you thus adorned,
“ he will love you himself (n).”

(n) See *Christ. Mag.* Vol. IV. p. 175, where
this Essay was first printed, and is more at large.



P O S T.



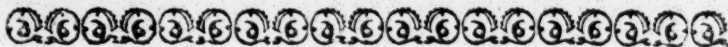
P O S T S C R I P T.

SINCE the close of this Letter, I have been reading how the *Indians* under the *Ynca's* Kings of *Peru*, detested the Crime of Adultery;—and what Laws they had against it. One *Atabalipa* had some Notion of a Criminal Amour being carried on with his Wife, complaining to the Governour, he said, *he was more sensible of that wrong, than of imprisonment, or any other Misfortune that might befall him, or even Death itself.* It gave him inexpressible uneasiness to see himself treated with so much Contempt. “ The Law orders the Man who shall de- file a consecrated Virgin to be burnt alive with his Father, Mother,

“ ther, Brothers and all his near
“ Relations; his Cattle to be de-
“ stroyed, the Place of his Birth to
“ be depopulated, made desolate, and
“ sowed with Salt.—An Adulterer
“ who defiles the Bed and Honour
“ of an other, and consequently dis-
“ turbs the Peace of Families, ought
“ to pass for a Robber, and be con-
“ demned to Death without Re-
“ mission.” This is one of the A-
pothegms of the *Ynca Pachacutec*.



A D D E N-



A D D E N D A.

PART I. page 15, line 17; after
the Word Grammar, add,

“ A learned Grammarian would be
“ in danger of making a Grammar
“ too Elaborate, and too full of Pre-
“ cepts. I think, says Monsieur
“ *Fenelon*, Arch-bishop and Duke of
“ *Cambray* (*o*), I think, says that great
“ Man, it would be best to keep
“ to a short and easy Method. At
“ first, give only the most common
“ Rules; the Exceptions will be
“ learnt by degrees. The chief Point
“ is to set a Learner as soon as possi-
“ ble, to apply the *general* Rules
“ by frequent Practice; and after-
“ wards he will take pleasure in ob-
“ serving the *particular* Rules which
“ he followed at first without heed-
“ ing them.”

Part

(*o*) Letter to the *French Academy*.

Part I. page 18, line 16; after the Word Subject, add,

“ In Point of Language nothing
“ can be effected without the con-
“ sent of those for whom we write.
“ We should never take two Steps at
“ once ; but stop short when we find
“ the Multitude do not follow. Sin-
“ gularity is dangerous in almost every
“ thing ; and can never be excused
“ in things that depend upon *Custom*
“ *only*.



OF POINTS or STOPS.

THE chief Stops to be observed in Reading, are,

1. The Comma, marked thus - ,
2. Semmicolon — — — ;
3. Colon

3. Colon — — — — :
4. Period, or full Stop — - .
5. Note of Interrogation — ?
6. Note of Admiration — !

At a Comma, you stop while you might say *one*; at a Semicolon, while you may say *one, two*; at a Colon, while you may say *one, two, three*; and at a Period, while you may say *one, two, three, four*.

At a Note of Interrogation, or asking a Question, you stop as long as at a Period, and raise the Voice a little. At a Note of Admiration, do the same.

The Sense will shew where the Emphasis or Stress is to be laid—Read as you would speak when you are properly moved.

T H E E N D.



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